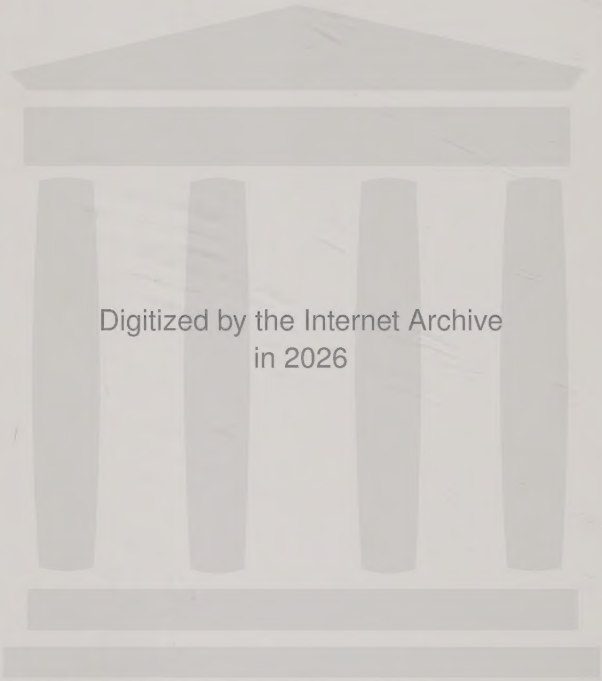
TELLING YOU HOW

or LEADING INTO MISSIONS

JULIETTE MATHER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TELLING YOU HOW

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TALKS WITH COUNSELORS OF W.M.U. ORGANIZATIONS, SUNBEAM BANDS, GIRLS' AUXILIARIES, ROYAL AMBASSADOR CHAPTERS, YOUNG WOMAN'S AUXILIARIES

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NASHVILLE, TENNESSEE

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Chapter I

THE NEED FOR OUR GRADED W.M.U.

About ever so often someone rises up with the query "Why worry about a W.M.U. family, what difference does it make? Do we really need a graded W.M.U.? Do we?" Well, do we? Certainly Woman's Missionary Union has no desire to maintain an organization for the sake of the organization; the fact that the Woman's Missionary Union conducts far more mission study classes than methods classes is one obvious proof positive that she propagates world missions not projects an organization. But do we really need a graded W.M.U.? Suppose we look at the history of the organization and see if each grade of activity arose to answer a need for organized effort. Mrs. Cox' book *Following in His Train* gives the whole history in inimitable fashion so we will but briefly remind ourselves here and read there the story in full of the beginning of the Woman's Missionary Union in prayer. The W.M.U. has cherished through the years since 1888 the thought that the organization was literally born in prayer and that each step has been guided in answer to prayer for divine leadership. Surely the stamp of God's approval gives assurance that faithful prayer was offered, was heard and answered. Naturally the purpose of the W.M.U., "stimulating a missionary spirit and the grace of giving among the women and young people of the churches and wishing

to aid in collecting funds for missionary purposes," could be best fulfilled through *individual and united prayer.* Prayer would be faltering without careful *Bible study* to lend it faith and direction. But the study of the Bible made women more conscious of God's plan for world-redemption and they wanted to know the progress of the kingdom so there must be *mission knowledge.* Enlarged study of the Bible, a growing missionary information coupled with intelligent prayer, and naturally there would be honest and generous *tithing and giving in true stewardship.* Not alone can one say to the infinite Father, "Father, here is gold." There must be also service of mind and heart and hand and we term it *community missions* as we offer our personal expression of love and seek to bring other persons to know our Master as their personal Saviour too. But these fundamentals of the W.M.U., (1) Prayer, (2) Bible Study, (3) Mission Study, (4) Stewardship, (5) Community Missions, must not be held for womanhood only. "Bring up the child in the way that he should go," says God's Word and "ever the rearing and training of child is woman's business," reminds the poet. As women teach God's Word in Sunday school classes, as women engage in teaching in public schools the rudiments and advancements of education, so women must interpret God's Word from its worldwide viewpoint and must teach the beginning and progress of the kingdom to children and young people. The children realized they needed to be led, to be fostered, even before Woman's Missionary Union had found herself sufficiently to see the opportunity that was her responsibility.

Sunbeam Bands Begin Shining

A young pastor of unusual missionary heritage, Dr. George Braxton Taylor of Virginia, and a consecrated woman, Mrs. Elsom, with her group of eager children, co-operated to form the first Sunbeam Band, Fairmont Sunbeams, Virginia. Other churches served by Dr. Taylor were eager for this missionary society among the children. Dr. Taylor, lovingly named "Cousin George," with the support of the Foreign Mission Board carried on the work until 1896 when the denomination thought well to transfer the care of the children to the Woman's Missionary Union. In 1934 a threefold watchword was adopted. The Sunbeam watchword has three rays: Jesus said, "I am the Light of the world" (John 8: 12); Jesus said, "Ye are the light of the world" (Matt. 5: 14); Therefore "let your light so shine" (Matt. 5: 16).

This is in keeping with the shining radiance of the name Sunbeam Band and will be a constant reminder as Sunbeams* grow up and understand more fully the need for an undimmed witness of Him who is Light. Programs of missionary information have been suited to child minds as carefully as the mother suits the table diet to the child; *World Comrades* carries the programs now and an endless number of mission story books is ready for the earnest leader.

From Plutarch's day, the classic statement comes, "Childhood is a tender thing and easily wrought into any shape. Yea, and the very souls of children readily receive the impressions of those things that are dropped into them while they are soft; but when they are older, they will, as all hard things are, be more difficult to be wrought upon. And as soft wax is apt

*6,920 reported in January, 1946, with 105,162 members.

to take the stamp of the seal, so are the minds of children apt to receive the instruction imprinted on them at that age." Worldwide sympathies, love for children who have not known the love of Jesus, the desire to send a Saviour to them through the magic of money and prayer to escort and impower missionaries—such desires are dropped into plastic child minds in Sunbeam Bands as children up to nine years of age meet together with their leaders to study to know God's yearning for the children of the world.

What if your W.M.S. failed to foster a Sunbeam Band? Is it reasonable then to expect that the children of today grown to womanhood and manhood neglected will take their place in Christian activity, will stand with strength in home and foreign service, will be ready to pass on the torch of mission zeal to the children of coming generations? The children of today are eager to know the children of the world, more eager than before, for they are closer neighbors now than those early Sunbeams. But the movie, the radio, changes in school texts, have made the far world near. The child heart instinctively loves, and Sunbeam Band must cherish that innate friendliness and develop it, unspoiled by prejudice, into a deep concern that the world know God who is love.

Establishing Young Woman's Auxiliary

And so young womanhood must walk in the way of love. As mothers entered into the breadth of worldwide reach through missionary societies, as children had Sunbeam Bands, young women began to group together, "like mother, like daughter," and study the world. From Virginia to Texas they chose names that varied until in

1907 a wise committee investigating preferences brought the majority decision for Young Woman's Auxiliary* with Daniel 12: 3 as the watchword. Since then Y.W.A. ideals have been held dear to the hearts of young womanhood awake; a song was selected, "O Zion Haste," and into the Y.W.A. pin five pearls were embedded for the five fundamentals of Y.W.A.,—Prayer, Bible Study, Mission Study, Community Missions and Stewardship. The seed of missionary information dropped into the heart of a Sunbeam child bears richer fruit if cultivated in Y.W.A. The gay attractions of social life today need the counter balance of attractive organizations within the church, answering the natural desire in every young woman's life for a club, a society. Excellent programs, expressional activities, initiation, installation, camps and plans especially for young women woo and win the unenlisted and lift them into Yoking, Working, Abiding. Look at Y.W.A's in associational meetings, listen to a Y.W.A. group gathered from various city organizations each evening for supper and mission study hour, watch Y.W.A's at south-wide Y.W.A. camp at Ridgecrest or in state and district house parties and rejoice that young womanhood adorable is being brought into missions, that the miss may not be missing from building in the kingdom. College girls did not wish to be left out; Y.W.A. was dear to their hearts for its helpfulness and they have carried it into college life naming college organizations, Ann Hasseltine Y.W.A.'s, in tribute to the first woman missionary from America who married Judson, the valedictorian of his college class, and sailed for India. In 1925 the nurses' department was begun, choosing to be called Grace McBride Y.W.A.'s, honoring the first

*4,605 Y.W.A.'s reported in January, 1946, with 58,861 members.

Southern Baptist nurse to give her life in foreign mission service.

In 1929 the Y.W.A.'s started their own magazine. *The Window of Y.W.A.*, a monthly periodical with programs, stories, features, exchange of methods; the magazine was at once self-supporting, welcomed enthusiastically with subscriptions. "We couldn't get along without *The Window of Y.W.A.*"

Gather your young women together, tell them of this organization for Baptist young women which is more than a literary society, yet with all that mental development; more than a music club, yet with the joys of harmony and singing together; more than an athletic organization, yet having good open air fun; more than a social coterie, yet with wholesome recreation and frolicsome good times; more than a secret organization, yet with initiation and ritual but in very truth dealing with the mystery of the ages, revealed in Christ Jesus, the Saviour. Young women acquainted with Y.W.A. want it, introduce them.

Organizing Girls' Auxiliary

The G.A.'s introduced themselves. Too old for Sunbeams, too young for Young Woman's Auxiliary, little sister fashioned herself an organization and named it Busy Bees or Light Bearers or Junior Y.W.A.'s, until in 1914 Girls' Auxiliary was adopted as the name and girlhood alert had her sought-for place in the Woman's Missionary Union. Changing conditions made it wise to adopt a plan for Junior G.A., nine to twelve years, and Intermediate G.A., thirteen to sixteen years.

Girls in their teens need to be gathered around a consecrated woman who will infuse into them something of her own intelligent mission zeal. "Character is caught not

taught," and Girls' Auxiliary provides the girl of nine to sixteen years with the appeal of other girls following high ideals, the attractiveness of clubs and societies yet within her own church, the urge of Christ's command to go. G.A. ideals are stated in the Junior and in the Intermediate *Girls' Auxiliary Manual* in suggestion of the star emblem of the organization:

Abiding in him through prayer,
Advancing in him through Bible study,
Acknowledging my stewardship,
Adorned with good works,
Accepting the challenge of the Great Commission in mission study.

These star ideals are guiding many a daughter in her troublesome teens; they will help her "star" in the kingdom instead of in society. To match the unusually fast development of the teenage girl in the moral letdown attendant upon war, with the consciousness of world need and a responsibility for righteousness will help lift her into deliberate, happy enthusiasm for missions and to stabilize her in Christ. When Jesus was here he said to a little girl in the presence of a troubled father and sorrowing mother, "Little girl, awake." Jairus' daughter awoke to a new life. Then said the Master, "Bring for your daughter some nourishment." Today in the voice of the Master's followers there must be the call, "Little girl, awake in Girls' Auxiliary," the W.M.U. has brought the nourishment of missions in *World Comrades* programs, in mission study class, in camps and houseparties. A plan for individual advancement known as Forward Steps provides opportunity for recognition of Scripture learned, research work done, books read, handcraft. Many delightful coronation services are held for G.A.'s as

"queens," and the select few follow on to become Queens with the Scepter and even Queens Regent.

"We've a story to tell to the nations" rings so sweetly from the lips of members of many* G.A.'s, that one knows their hearts are deeply appreciative of Jesus and will be true in the telling.

As they welcome a new member with the simple initiation service, the quiet ceremony with candles symbolizing the Star Ideals of Christian girlhood prompts them to promise a quiet "yes" in their hearts to the challenge of their G.A. watchword, "Arise, shine, for thy light is come."

Not Neglecting the Boys

So the girls' work developed in natural manner, answering the need of girlhood and young womanhood. In China it is a disgrace for a mother to have all daughters and no sons. What of our Baptist boys? Did they not want to be interested in missions? Yes, they did and they do; try a taste on them and see. In 1908 boys' groups, clamoring for a name, were answered with the Order of Royal Ambassadors; they took as their watchword 2 Cor. 5: 9, "We are ambassadors for Christ."

Now there are more than five thousand† chapters, groups of vigorous boys in local chapter meetings, in associational conclaves bringing accounts of their "ambassador" deeds and exchanging plans or entering into an inspiring hour with a message from a missionary or denominational leader just for boys. Here they are found training to be ministers, deacons, laymen with an intelligent knowledge of mission work in the past and mission possibilities in the future.

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*10,378 G.A.'s reported in January, 1946, with 115,385 members.
†6,590 chapters in January, 1946, with 59 488 members.

The dignity of the name, the thrill of a touch of secrecy in initiation, the lure of advance in ranking system, the capitalizing of the natural "gang spirit" for the denomination and for Christ explain both the need for, and the success of the activities of the Order of Royal Ambassadors. In 1927 the Northern Baptist Convention through its Missionary Education Committee gave a year's investigation to finding an organization to give their boys a missionary impact. Then they asked Woman's Missionary Union for permission to use her Order of Royal Ambassador plans. In that convention pastors and laymen are stepping to the front, volunteering to be chief-counselors for Royal Ambassador chapters. They realize that scout troops give no denominational information, that DeMolays, Hi-Y Clubs and innumerable other organizations offer no definite mission challenge, the church must do this herself through a Royal Ambassador chapter. Programs carefully planned for both Junior and Intermediate R. A. groups and magazine features of real boy interest appear in *Ambassador Life;* mission biography or history or accounts of present conditions in home and foreign lands all are ready in suggested study books.

That was a good answer which was given when a visitor at a boys' meeting questioned, "What is a boy?" A youngster started from his seat and replied, "A boy, sir, is the beginning of a man." Omit missions in the beginning of a boys' Christian training and it is still left out when he has come to "man's estate"; give the boy of your church and congregation a Royal Ambassador chapter and his intelligent interest continues in an increasing missionary knowledge as a man.

Missionary Organizations Give Spiritual Development

In this way the organizations were built up—shall we maintain them? If we should abolish them, would not the identical need arise and all have to be repeated in building up again? And there is no time to lose, we must rather be the more aggressive. The finest way to offset the wave of materialism, of disbelief and disinterest in God and the kingdom, the flood of prejudice that lures our young people, is to surmount that wave and hold above the flood the challenging banner of the cross, red for all the world. Missions show that the whole world turns with yearning toward the cross; youth will lift it that the world may see. The Bible is criticized, but missions show the people of the world eager to read God's Word. Scoffed at, doubted, still in contrast with other religious books, it answers the needs of the heart of mankind; it is cherished around the world. When youth knows this, it will read the Bible more eagerly, more appreciatively. Seeing the futile attempts to pray with water wheels or in vain cries to idols brings one gratefully to greater communion with God through Christ Jesus, and knowledge of missions and missionary needs calls for definite prayer. Stewardship may seem a hard teaching until the need for transforming one's personality and energy into gifts that will "go" is apparent and giving grows into a spiritual grace. Service follows the sight of the busy missionary ministering to the sick, telling of Jesus, heedless of weather or weariness.

"Go to church?" "What's the use?" But missions have opened the eyes of young people to the by-products

of churches, the outgrowths of Christianity. What if there were no church to go to? The church is the Bride of Christ, and missions have shown the church through the ages, sending out the one message people want; loyalty to church is a reflex blessing of missions. And loyalty to Christ surges in the hearts of our young people as they watch with mission-bright eyes the Christians of the world. Seeing some suffering persecution, others serving to the limit of their strength, youth ready to emulate the best, seeks the more to know this conquering Christ, the more to follow him. By all means, maintain the graded missionary organization for the religious development of our young people.

Fulfilling the Social Need of Young People

Psychologically, we need the graded Union. Our Sunday School Manual is plain in its teaching of separating boys and girls in the teen years that spiritual power be not wasted in the titters and giggles of John and Jane. Through the graded missionary organizations, the Woman's Missionary Union offers the church the organizations that will satisfy the club desires, the gregarious instinct, the gang spirit and yet bind the young people to the church. If the activities of the church, especially for young people, all meet on Sunday save for business session, religion becomes a one-day-a-week affair. But worship and praise, Bible study, service and sight of the King and the kingdom brought before young people in missionary education organizations in the middle of the week show that religion is an everyday, an every hour matter, show that the church is interested in a boy, in a girl every day and expresses that interest through her auxiliary organizations especially for them.

The Three Departments of Training S.B.C. Young People

Sometimes someone not knowing the distinctive purposes of the three departments of training for Southern Baptist young people wonders if there is overlapping, mentions competition between organizations. Be mindful that the Sunday school teaches the Bible, the Baptist Training Union is for training in church membership, that the W.M.U. is to disseminate missionary information, to stimulate mission giving. The three purposes are all part of God's great plan, but each distinctive. With our three organizations, there is still the host of young people unenlisted in God's work in the world. Let us waste no more words, but spring more alertly to the task.

Not only does purpose and, therefore, material of organized effort differ, but method of carrying on the three organizations is widely varied. In the Sunday school class, the teacher opening and explaining God's Word; in the Baptist Training Union, young people carrying on the programs with as little direction by elders as possible; in the Woman's Missionary Union, a combination of teacher and student, of independence coupled with guidance, for the counselor must know the sweep of world missions and lead her young people to enter into it, and guide them as they enter, yet let them feel free to develop their own plans for expressional activity and programs, too.

An occasional mission program in Sunday school, a monthly missionary program in B.Y.P.U. will not suffice to give a really adequate knowledge of missions—the history of kingdom progress, the present situation,

the future needs. Missions is big enough in scope to call these organizations especially to give missionary information. Usually no single influence can be credited with conveying God's call to a heart and its willingness to answer but very frequently our missionaries, home and foreign, will state that Sunbeam Band, Girls' Auxiliary or Royal Ambassador chapter with their quiet repetition of needs and opportunities, and their biographies of men and women who heard God's call and answered it, made them ready to say "Here am I, send me." Minnie Landrum in South America, Elizabeth Hale in China, Ruth Walden in Africa, are quite sure God's guiding voice first directed them to far service in Sunbeam Bands in Mississippi, North Carolina, and Virginia. Dr. John Miller of China heard God's call in Royal Ambassador chapter meetings in Arkansas. Missionary education organizations are fraught with possibilities for vocational decisions, learning God's way for the individual life.

Value to the Pastor

One more comment remains to be made—from time immemorial, wanting a task done, the pastor has turned to the women. He turns to the Woman's Missionary Union of his church, her community missions activity for visiting and benevolence, her stewardship committee for help in the every-member canvass, and so on, for in the church as in the general denomination she has always kept herself auxiliary, helper. But the pastor whose W.M.S. is made up of women trained through Sunbeam Band, Girls' Auxiliary, Young Woman's Auxiliary, reaps where others sowed, the pastor who finds his deacons men who were R.A.'s finds his missionary program, his general church plans readily car-

ried out. Shall we not develop more men and women with the world in their eyes and the kingdom in their brains and hearts?

The full truth of a report incorporated into the minutes of the W.M.U. some years past has not yet come to life in practice—"There is much more promise in working among youths than adults. All plans are unsatisfactory for the developing of a spirit of missions and liberality in a person who has come to maturity without becoming a mission worker; while to those who have grown up in a missionary atmosphere the spirit of sacrifice for missions becomes a second nature."

Let us implant the missionary ideal in the minds and hearts of our boys and girls and young people, and let us cultivate it highly and truly.

Obedience to the King

"Go tell," said Jesus to Mary first; first to a woman at Jacob's well he had revealed himself as Messiah, first to his chosen maiden God had told of the coming of the world's Saviour, *first, FIRST,* the task is before us, out of love for him, in full adoration let us give ourselves that we may put first the King and the kingdom.

Chapter II

CROSS SECTION OF W.M.U. AT WORK

Before the general W.M.U. organization was perfected in 1888 there were in several states Central Committees which sought to give a unity of endeavor and the encouragement of combined effort to the scattered societies. After the organization of the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, other state organizations were developed until now each state has a president, corresponding secretary, a majority have young people's secretaries, with other officers and committees functioning parallel to those of the general union.

Encouragement of Southern Baptist Convention Boards

The state Central Committees in early days and the general Union were greatly encouraged and assisted by the Home and Foreign Mission Boards and the Sunday School Board, until the Union became confident enough and self-sustained to go on its way spreading missionary information without so much detailed care and advice from the Boards.

Their co-operation and interest are evidenced by their messages to the Union in the minutes of the Union annually. The Union is still supported by receiving back from the Boards a very small per cent of the money

given by the Union. This budget is carefully spent at the direction of the W.M.U. through its executive committee; the W.M.U. being auxiliary to the Convention in every particular does not handle its own foreign, home, state or other missionary or benevolent money. The W.M.U. brings her gifts through the Co-operative Program according to the plan in each state. She seeks to make her constituency familiar with the personnel and work of the Boards by including information about them in the Year Book and organization manuals (which see) and by programs setting forth the activities of our great denomination through its Boards. Through the years the Margaret Fund for missionaries' children, and the W.M.U. Training School at Louisville, Ky., have developed in answer to needs, and the Woman's Missionary Union does dispense these funds herself.

The Margaret Fund

The Margaret Fund is used for boarding scholarships for college age sons and daughters of missionaries of our Home and Foreign Boards. In 1943-1944 there were 95 beneficiaries of the Fund. The W.M.U. likes to "mother" these sons and daughters of far-away parents as much as possible. The Margaret Fund money is received through the Lottie Moon and Annie Armstrong offerings.

W.M.U. Training School

The W.M.U. Training School was established in 1907 and has sent out more than 2,000 students, a generous tithe going to foreign lands, others working under Home Board, with W.M.U., Sunday school or B.Y.P.U. training departments, as secretaries or educational directors in churches, in Good Will Centers, everywhere witnessing

for Christ. The Union has at the request of the Baptist Bible Institute and the Southwestern Training School appointed advisory committees to assist in every possible way there, but the Union is totally responsible for the training school for young women in Louisville. The expense money for the school is sent through state and general Union treasurers.

So, far from being a money-making organization, the W.M.U. sees only the tiniest part of all the money that she stimulates to be given by her members but she keeps her record clear and accurate that she may have the incentive to do more for the Co-operative Program next year by urging the time-honored ten per cent increase in gifts.

Headquarters

The general Union headquarters, long in Baltimore, were removed to Birmingham in 1921. From the Birmingham office literature is sent to the state headquarters for free distribution. At Birmingham, *priced* leaflets, Standards of Excellence charts, pins, stickers, invitation cards await orders accompanied by money, address W. M. U. Literature Dept., 1111 Comer Bldg., Birmingham, Ala.

Royal Service, World Comrades, and the Window of Y.W.A.

Royal Service, the Union's official magazine, which is far more than just a program monthly, is published in Birmingham at 50c a year. *World Comrades,* the monthly missionary magazine for G. A.'s and Sunbeams, is also published at the Birmingham headquarters. Because it

contains more pages, more pictures, and usually two-colored cover, the subscription price for *World Comrades* has to be $1.00. *The Window of Y.W.A.* is the monthly missionary magazine of our denomination for young women; it carries programs for Y.W.A. meetings, articles by missionaries and denominational leaders, stories, news of Y.W.A.'s around the world and its subscription price is only $1.00. These magazines are all priced at the lowest possible margin so there can be no club rates or reduction. It is a source of pride to watch these magazines grow in circulation, *Royal Service* reaching 167,643 in 1945, *The Window of Y.W.A.* going to 22,484 and *World Comrades* to 58,642.

Keeping in Touch with Every Organization

The societies receive messages from the Union officers through *Royal Service, The Window of Y.W.A., Ambassador Life,* and *World Comrades* and the state headquarters keep in touch with all local societies through quarterly letters, reports and the W.M.U. page in the state papers. Systems of reporting vary slightly in the twenty states but practically all have found it wise to have associational and district (or divisional) organizations in order to hold inspiring rallies, to develop more active leadership, to have better subdivision of labor and possibility of exchange of ideas and methods between annual state meetings. Young people's leaders and counselors are appointed for districts and associations and it is their duty to develop and expand W.M.U. young people's work within their territory in every way possible. The associational superintendent and district vice-president will assuredly co-operate with the young people's leader

in every way, realizing that through her work comes assurance of the future growth and progress of the W.M.U. The denomination has subtly complimented the W.M.U. for her fine system of reaching from society to association to district to state to general headquarters, because in the Debt-Paying Campaign and many times since it has used the same plan of endeavor, successfully passing information from the Convention headquarters to each church.

Associational Plans

Woman's Missionary Union has always felt that "machinery" was to play as small a part in her life as possible, that there should be only such as is needed for efficiency. Her policy has been not to give too detailed programs, too specific directions for each activity but to leave her leaders free to act on certain principles of missionary endeavor in ways that seemed best in that particular situation.

District young people's leaders work with and through associational leaders in promotion of plans for the development of missionary education activity in the district.

Plans* for education of young people in stewardship of possessions call for co-operation of Stewardship chairmen and associational leaders with district leaders. Sometimes district camps, houseparties, conclaves, are arranged by co-operative leadership in district, associational and local organizations.

Generally the associational leader is the first link with the general W.M.U. beyond the local organizations.

*Literature distributed through state headquarters.

In many states the local reports go to the associational young people's leader. What is your state plan? Know it and follow it. The associational leader may find her duties so heavy she needs help, and divides tasks with an associational Y.W.A. leader, an associational R.A. leader, etc.; sometimes one associational leader may look after G.A. and Y.W.A., another foster R.A. activities, a third the Sunbeam Bands, all planning together with a unanimity of spirit that makes them one in prayer and effort. The size of the association and the number of churches, are considerations in such division of labor.

However this dividing of tasks, most associations prosper well with quarterly rallies. Y.W.A.'s like quarterly council meetings, supper and program following. R.A. conclaves can be held on Saturday afternoon, with picnic supper in summer, campfire in fall and banquet in winter; or the summer conclave may be a hike and all night camp Friday after school, returning after a fine mission study day on Saturday. G.A.'s may have their quarterly or semi-annual Federation of G.A.'s on a Friday afternoon, allowing time after school is dismissed to gather in a convenient place. Sunbeams should probably meet only twice a year or annually, and on Saturday morning or some afternoon, rather than at night. Exchange of organization reports is stimulating, brief demonstration from this organization, devotional from that; playlets from *World Comrades, The Window of Y.W.A., Ambassador Life,* or ordered from W.M.U. Literature Department; missionary addresses from pastors, missionaries, state officers,—all of these may be bases of selection for program. Keep it a moving, alert meeting, no wasted time, no dragging moments. Some states supply suggested programs to associational leaders. Arrange

so that in recreation period young people may become acquainted with groups from other churches.

Many Y.W.A. councils now have an annual school of missions with several teachers, often missionaries or state or Southwide workers. This plan creates larger interest in mission study classes, stimulates organizations in unenlisted churches, develops leadership through necessary officers and committees among Y.W.A.'s.

Frequently there will be associational camps fostered by associational young people's leaders. These will be planned for the different organizations at separate times.

Details in associational camp programs vary greatly according to the physical surroundings, the speakers and teachers available, the number in attendance. This outline may be of some value but should be just suggestive, not followed slavishly. Some form of camp government will help remarkably—a circle system, a group rivalry with points for promptness, participation in all camp activities, real achievement of camp spirit, and so forth.

	7:00	Rising bell or bugle (those who rise earlier should respect the sleeping rights of others)
	7:10	Setting-up exercises
	7:20	Morning devotional
	7:30	Breakfast
	8:15	Camp inspection
8:30 to	9:10	Classes in missions and Bible study from the
9:15 to	10:00	missionary point of view
10:00 to	11:15	Recreation
11:15 to	12:00	Inspirational talk by missionary, pastor, leader; conference on methods, or miscellaneous hour
	12:15	Dinner
1:00 to	2:30	Quiet hour for study, letter-writing, rest Afternoon for handicraft, recreation, directed sports
	6:30	Supper
7:30 to	8:30	Address, campfire talks, and so forth
	9:15	Groups with counselors for devotional or general evening prayers
	10:00	Lights out, quiet

The purpose of the camp is to give missionary impetus; and camp discipline must be kindly maintained or the purpose is lost in wearied young people unable to study or listen well. Recreation should not be riot, but directed to be refreshing and relaxing. Lessons of living together, courtesy, fair play, are all attendant features of a worthy camp.

One of the chief purposes of the associational leader is to bring about missionary education organizations in unreached churches. She should aim at a full graded W.M.U. in each church that no church miss the missionary stimulus of W.M.U. young people's activities. Usually a "key woman" can be located who will gather young people together of the different ages and let the associational leader unlock for them the happy ways of Girls' Auxiliary, Royal Ambassadors, Young Woman's Auxiliary, or Sunbeam Band.

Starting New Organizations

The Associational Young People's Leader will be able to do much in creating new organizations and so "passing on the torch." In churches without any W.M.U. organizations the W.M.S. and Sunbeam Band will likely be the first to come into being. In churches where the W.M.S. is active, the associational leader has the assistance of the W.M.U. Young People's Director who is to go on and inaugurate the full graded W.M.U. The W.M.U. Young People's Director and the probable counselor will gather the boys or girls or the young women together and the Associational Young People's Leader will help provide an enthusiastic program put on by a neighbor Royal Ambassador Chapter, Girls' Auxiliary, Sunbeam Band or Young Woman's Auxiliary.

When the young people have a glimpse of what missionary organizations may mean they will be eager for an organization of their own. To "start the ball rolling," publicity posters, announcements in the church calendar, in the Sunday school classes of the correct ages, in the daily paper, individual invitations, a social feature, will gather the young people at the time and place convenient for the visitors coming.

If it cannot be arranged for members of another organization to come for the initial meeting perhaps they will come later and give the initiation service; then the associational leader or young people's director will explain enthusiastically the nature of the missionary activities, will display manuals, pins, organization magazine, and so on. It is well to appoint the nominating committee and settle upon the time of the next meeting so that the impetus need not be lost by haphazard continuance of the interest aroused. The W.M.S. will surely provide some pleasant social feature and refreshments and will be more than ready to foster the new organization and encourage it to become A-1.

Supplies for organization are sent on request from state young people's leader to whom report of organization should be made immediately, that additional materials may be sent regularly.

W.M.U. Young People's Director

The success of the plan of having a W.M.U. Young People's Director is obvious when one looks at the list of churches having A-1 full graded Woman's Missionary Union and realizes that practically every one had such a devoted zealous director.

Sometimes there is a salaried young people's director in the church and since W.M.U. organizations are auxiliary to the church and W.M.U. members contribute to the salary of the director it is quite to be expected that he or she should manifest interest in organizing and maintaining the graded system of missionary organizations.

If there is not a salaried worker or if it is desirable in addition to such a worker, let the W.M.S. select a capable, consecrated woman to serve as director for all the W.M.U. young people's work. She will call counselors and leaders together at regular intervals for encouragement, for plans which call for concerted effort (a general social, a pageant, promotion exercises, simultaneous mission study, weeks of prayer programs), for study, for prayer. If a counselor is providentially hindered from meeting with her auxiliary, she should notify this director as early as possible and the director will substitute or arrange for a substitute. It is an excellent plan for the director to see that the W.M.S. studies *The Way of Missionary Education* at frequent intervals so that interested women will be ready as volunteers when a change in counselors must be made. The director will see that the organizations are reported to and recognized in pleasant ways by the W.M.S. She will point out ways in which the W.M.S. can "foster" the young missionary organizations. She will, in short, be the connecting link between all the W.M.U. young people counselors and organizations and the W.M.S. A counselor having need of supplies or assistant, having problems and perplexities, would talk all these needs and discouragements over with the director and would have them supplied by W.M.S., and

solved through mutual prayer and consideration. The director will find help in *Royal Service* each month, in the *W.M.U. Year Book,* in communication from her state young people's leader. Here is a place of strategic importance; let the director fill it with humble, prayerful pride.

Summary

Our cross section then carries our thinking from the international throbbing, pulsing organization which links together missionary hearts of the Southland, through state, district, associational leaders, to the strategic W.M.U. Young People's Director and the counselor and the local organization with its members. What sort of organization will it be? What will it do?

Chapter III

LOOKING AT THOSE YOU LEAD: THEY LOOK AT YOU

Instead of rehashing psychological facts expressed in characteristics of counselors and young people, (these may be read in any authoritative psychologies) outstanding leaders have given intimate, personal pictures of their young people, and typical young people have described the leaders they like best. Thus the mirror has been held up sufficiently to prod the sluggish counselor to be her best, to help the eager counselor understand those whom she seeks to lead. No catalogue of virtues would adequately cover all cases, for personality is not poured into molds, but that one who wishes to be a leader will find her consecration, her knowledge, her understanding, her tact, her time all taxed to the fullest as she seeks "to be rather than to seem." "One blazing soul sets another on fire"—let the counselor see how great a zeal for missions can be kindled in her own heart that youth may warm, may purge itself as it strikes fire.

The Sunbeam Band Members

She was just an average Sunbeam Leader. She had just an average Sunbeam Band to deal with. There were not enough members to divide the Band into grades. Neither were there enough workers to teach the grades.

So this average woman determined to study her

Sunbeams, to study the available books, then to combine the studies with a mixture of common sense, and apply.

In studying her Band she found that she had a group of six, seven and eight year old children. Then there was another group of younger children who attended more or less irregularly. There were even baby brothers and sisters who occasionally added a bewitching but disturbing element to the meeting.

Among these varying ages she found varying degrees of mental development, of eager interest, of listlessness, of obedience, of restlessness, of memory, of timidity, of boldness and desire to be first. These characteristics had a way of appearing in different children at different meetings. The timid boy would suddenly show signs of teasing the girl in front of him. The most spirited boy would turn timid when given a prominent part. A restless and apparently inattentive child would repeat the story with greater correctness than the one with eyes fixed on the leader.

She came to the conclusion that there was no rule by which she could prepare for the changing needs of her Sunbeam Band.

Now this average leader had only an average amount of money to spend on books and helps. So she went to the teachers of the elementary classes in Sunday school and borrowed all the books they had on "Child Study" and "Child Training." She even went to the teachers of the public school and got help from their supply of books. She visited the classes where children under nine were taught. She made notes of the way the day's program was varied, with short lesson periods for the little children, with relaxing exercises to rest the little bodies unused to sitting still.

She found a helpful outline of the development of children from four to nine years. She studied this until she simplified it to the following form: No. I stood for children from four to five. No. II, those from six to eight.

I. Children of Four and Five Years

1. Restless, cannot stay still long. Must be allowed to move about.

2. Dependent, cannot care for own hat and coat. Must be waited on. This causes disturbance, for older sister wants to pet and fix the little one.

3. Cannot listen long or fix attention on things. Let him look around and fidget a little. The older ones will soon grow accustomed to it.

4. Curiosity quickly aroused, and quickly lost. Use this as a means of teaching, showing pictures and objects often.

5. Little memory and that often incorrect. Use very simple words when giving a special story to the little children. "Tell it again" is the child's way of fixing a story in his mind.

6. Much imagination. Sees things in exaggerated forms. Looking up from his short stature, all things seem large and strange. (Remember how big grandmother's yard used to seem.) He tells of big, wonderful sights, for all sights are big and wonderful to his new vision.

7. Plays alone better than with other children. He has no rules in his games. If he runs with a group, he is running according to his own plan.

8. Interests center around himself. Claims all things as his own. Therefore often jealous and quick to resent other claims.

9. An open heart to religious impressions.

II. Children Six to Eight Years

1. Restlessness has turned to activity. The child can do many things for himself and is learning to use his hands. He can also control his restlessness to some extent.

2. Independence is developing. He is proud of the things he can do without help.

3. Attention more easily held. When his interest is aroused he will listen longer and look more intently.

4. Curiosity growing into intelligent interest. Interests will vary in different children for the individual characteristics are showing more plainly. Remember that curiosity is one of the chief open doors to knowledge.

5. Memory developing rapidly. Learns quickly and should have mind stored with things worth remembering.

6. Imagination is less fanciful. With some it turns to boastfulness,—what "I can do." With others it points to the future, what I am going to have or to be. Is this the beginning of ambition? How can it be directed? The girl in her mother's dress playing the fine lady; the boy in his father's hat being the big man. The instinct to act shows plainly, to dramatize ideals.

7. Plays with other children. Begins to get so dependent upon companionship. Hard to keep at home unless playmates are there. Important period when child

is learning to get on with others by the give and take of play. Leadership develops.

8. Sensitive. This is the teasing age and the child who is over-sensitive is the one who cries over hurt feelings. But the jolly boy who does not mind being teased, is sensitive if his clothes are different from the other boys.

9. Spiritually impressionable. Bible stories and truths begin to have a personal meaning. Life decisions are forming in many cases.

The average leader felt bewildered when she had filled her notebook to this point. How should or could she have a Sunbeam Band where these growing and diminishing characteristics were combined in the different aged children before her?

Then the average leader drew out her large supply of common sense. She knew that in homes the family from grandmother to baby enjoyed being together. That where their interests united they were happy and when the interest centered around one or another, they were happy in seeing that one or the other one put forward. They let the three-year-old say "Jack and Jill," then listened to the big boy tell of the ball game he had played.

"The Band shall be a happy family," decided the average leader. She planned to meet the restlessness of the little ones by having the Band rise to sing, for even with books upside down the tiny ones liked to pretend they could sing. Then she thought of special marching songs just for them. The activity and energy of the older ones could go into preparation for the meeting, care of the little ones, taking part in the program, and personal service. Independence and self-confidence may

develop through being given duties, allowed to prepare programs and hold office in the Band.

Curiosity should be the key to attention. Through things that attract the eye, and stories that catch the ear, this curiosity may be roused and attention secured. When this is secured be sure there is something worth giving and give it clearly, emphasizing the right points.

Memory work for the older children will be gradually acquired by the younger ones. Drills on Bible verses and mission facts for the big boys and girls should not be stressed for the little ones, but they may be allowed to listen and absorb.

Imagination may be played on in "suppose we go in an airplane," a boat, or train to this or the other mission field. The imagination should never be used to make up a mission story. Imagination as turned toward the future may rouse ideas of large giving and of going to mission lands.

The play instinct may be used in acting out a mission story, in marching around singing, in "playing we are in China," etc.

The social side of the Sunbeams may be developed through getting new members, making those who come welcome and in community missions.

Truly all these would be as naught if they did not bring the child to his own need of a Saviour and the joyful acceptance of his atoning power.

The average leader shall be no average person, for she hears the Master's "Whosoever shall do and teach, the same shall be called great in the kingdom of Heaven."

Mrs. T. M. Pittman, *N. C.*

The Junior G.A.

"Miss Belle is the best leader we ever had and I LOVE her," wrote an eleven-year-old girl on the blackboard one day. The leader saw it and wondered, "Why should they think me a good leader; how have I merited their love and respect?" It was the longing of her heart to win the girls with whom she had begun to work, and to lead them into paths of joyous Christian service. In her thoughts she wrote beneath that childish confession, "Do not erase."

Girls thrive on loving and being loved. The leader, although older in years, can become a companion to the girls she leads. She need not act in the capacity of a policeman, being a joy-killer on every occasion. Christian people should be the happiest people in the world and ought to spread sunshine and real joy everywhere. Leader of girls, make the girls with whom you associate glad to be alive, glad to be Christians, glad and eager to serve. So become a part of them that they will feel free to come to you with their joys and sorrows, that you can help them over the rough places in their lives. Help them with the trivial questions as well as the greatest. Be their companion.

Girls of the Junior G.A. age love to do things. It takes a leader who will stand on tiptoe who can keep up with them. Community missions is all a lark for them; they could make trips to the hospital, visit Sunbeam Babies, help other churches, or attempt anything the pastor suggests and call it great fun. As for playlets, one girl gave up a popular movie to come to a rehearsal, since she could not do both, saying, "Oh, I did not want to anyway, I'd rather come here!" Doing things, big

things, is the thrill of their lives. One leader killed a Girls' Auxiliary by doing all there was to be done, even planning the programs for them. Girls are going to be doing something, why not these wonderfully worthwhile things of life? Habits are formed in this way that will bless their own lives and the whole world. Their vivacity and overflowing enthusiasm can be harnessed into great power for the kingdom.

How juniors do learn! They fairly drink in information. They can easily learn their parts for the programs, and the mission study lessons, and these things are hidden in their minds and hearts to bring forth fruit some future day. The workings of our Southern Baptist Convention and Woman's Missionary Union will not be new and strange to them long. Through many pleasant ways they find out how the gospel is being carried to the ends of the world. Tomorrow these seeds will spring up and give to the next generation women informed and trained to do business for the King.

The door of the G.A. leader's home should always stand ajar, and the laughter of happy girls should often be heard there. God gave us a sociable disposition, and Christian leaders should develop it, and not leave it to the world to provide the fun and frolic. A party for these girls deserves as much of our time and thought as the best function of our own would. A poor social is far worse than none. Let us give them such good times in the Junior G.A., that they will not care for the ones the world offers.

A recent election of officers was broken up because every girl wanted to be president. How they love to be things! The splendid organization of the Girls' Auxiliary provides offices for quite a few girls as officers

and committee chairmen. They are proud to serve, and enjoy holding their positions. Not only do they want to be something now, but they dream of big things in the future. Their ideals are formed by the people they know or have heard about. The leader's opportunity is to deepen the impressions, point out positions of trust and service in the kingdom, and start their thinking in the right direction. It is often the leader herself who becomes the ideal for the girls. They do not miss a word or action, for they watch her and many follow in her footsteps. Only the Heavenly Father can help us to lead the life worthy to be followed by these girls entrusted to our care. If we are worthy, how thankful we shall be some day.

VIRGINIA HAMILTON, *Louisiana.*

THE INTERMEDIATE GIRL

Perhaps this is the most difficult age with which religious workers are called to deal. Parents despair of ever solving the problems with which their teen-age girls confront them. Leaders of R.A., and G.A., and other workers with intermediate years are tempted to resign their tasks more frequently than other leaders. The greatest losses in enrollment and membership occur during these ages of great religious opportunity.

Girls of this age develop strong likes and dislikes. They form opinions quickly and, generally, with reason. If they dislike a person it is folly to try to change their opinion. If they like a person their loyalty is unquestioned. Often the love for a counselor causes girls to attend and participate in meetings and to render service for the sake of an individual and then the motive

must be lifted to be primarily that higher one of love for the Lord and his cause.

Unusual physical growth during this period causes shyness in some, forwardness in others; generally, awkwardness and listlessness in all. They are criticized negatively too often. In many cases this results in an attitude of indifference, then mental laziness and spiritual doubt creep in. At this point the Intermediate girl is prone to drop out of school and church activities. It must be remembered that no matter how hard it is, it is still easier to hold her than to win her back. Limitless patience is required to help girls keep their feet on solid ground. They appreciate any form of interest which is shown in them although they often have queer ways of showing that appreciation. Sex instincts develop rapidly during the Intermediate years. They do not seek nor do they care to follow the advice given so freely by their elders. The "date," usually at night, prevents needed rest but Intermediates want something to do and some place to go. They are restless and sensitive.

Intermediate girls become more conscious of their powers every day. They need guidance in the development of initiative but they will not be bossed. They are frank and honest and like to be trusted. Usually they rise to one's expectations of them. They resent prying and nagging. They admire and respond to justice but detest any evidence of hypocrisy and partiality. Girls like to serve. Fortunate are those girls whose church through its auxiliary provides opportunities for expressions of this feeling. They are easily discouraged but as easily encouraged. A word of honest praise—never flattery—at the right time brightens the whole horizon. They must have some club or society or organization and

those girls who have one with the ideals and world love of G.A. are blessed indeed.

Girls are blossoming into young womanhood and know it. Their growing sense of importance makes them sensitive to recognition. An experience of earnest consecration, a realization of the meaning of sacrificial service and a full surrender of life usually come in the later intermediate years. The future leadership of the church is crucially in their hands. They will either prove blessings or stumbling blocks in the years ahead. Let us ask God for wisdom to help them, for patience in our relationships with them and for a revelation to them of the One who does understand them and sees fully the rich possibilities of each life.

GERTRUDE HURD BENEDICT, *Kentucky.*

THE JUNIOR BOY

The junior boy is a bundle of energy. Activity is necessary to his very existence. He would like to hold a meeting every week, or oftener. He is never too busy or too preoccupied to respond to the call of his church or his chapter. The oftener he is called upon, the better he likes it. He is proud to be identified with his church, and likes to feel that some day he will be a leader in it, —a deacon or a member of the finance committee.

He is most conscientious about his dues to the chapter, and if he happens to be treasurer, he will candidly expose the financial status of his fellow-members, and pointedly insist on their paying up. He has a keen sense of pride in his organization, and welcomes every chance to display his loyalty. He has a great longing to hold office, and will quite shamelessly solicit votes, even

begging the counselor, "Let *me* be it! *Please!*" He withdraws his name with great reluctance at the suggestion of the counselor, only to put it in again without embarrassment, when the next nomination is in order. When he is elected, he inquires into his duties with care, and takes pride in performing them with punctilious exactitude. He will inform the world quite frankly that "Bill can't read good! Let *me!*" And he will do his very best to prove that he can do any one particular thing better than the other fellow.

He is not above pinching, gouging, or tickling, in the meeting, or putting caterpillars down unguarded necks, if the program proves uninteresting or prolonged. He must have interest and action of one sort or another. He does not care at all for girls; they are quite superfluous in his economy of life; and if forced into company with them, he becomes mute and unresponsive, or swaggering and boastful.

He craves hikes, picnics, and swimming parties, always with plenty to eat and drink; and any meeting can easily and speedily be brought to a demoralized end by introducing refreshments one minute too soon. The Junior R.A. frankly appreciates any attentions to the inner man, and is not over-fastidious as to their nature.

At this age the boy is not at all subtle in his approaches. He is always most frank, even to the point of abruptness, in the expression of his opinions. He practices no concealment. His spiritual ego has not developed beyond the simplicity of childish faith, and he will toss aside the most delicate problems of the adult scholar, as raising no question whatever. To him the Bible is God's Book, and Jesus Christ the Saviour of the world. Who dares to raise a doubt? Readily he

memorizes passages of Scripture whose majesty impresses him, even though the meaning may not dawn in his heart until years have passed. These Bible passages are a great mine of comfort planted beneath young feet for guidance and healing in the bleak days which life is sure to bring. God's Word will prove a shield against the attacks of doubt which fly about everywhere, and if the boy does not get them at this age, the chances are he will never do it. He does not mind the task,—with what zest he goes to it! Learning and eating are two things of which he never seems to tire.

These grubby little fellows with (usually) dirty hands and pockets full of horrors, look up with infinite confidence and love to their leader, and she dare not open her mouth before them, if she does not trust the Lord of heaven and earth to fill it. They believe what they are told, and remember it!

Mission Study appeals to these hero worshipers. The wise leader can plant in their tender hearts many a seed that will bear fruit in noble living. The tithe is accepted by them as a matter of course as soon as it is explained; and this is the time to inculcate such habits of giving as will revolutionize the world when they are grown.

This age needs and should have the very best leaders available, because of their plasticity, their eagerness, the readiness with which they follow. The future of the world lies in the hands of our Juniors. They are our great opportunity!

Mrs. F. W. Withoft, *Georgia.*

The Intermediate R.A.

The boy of thirteen to seventeen is an unknown quantity, to his teachers, his parents, his fellows, and himself. If he has a reason for his actions, he does not acknowledge it. His mind goes off on exploring expeditions, and returns unwearied, but the log of the voyage is never written. He seems a creature of contradictions, but he is not. His soul is trying its wings, and every experiment registers.

He is capable of the most intense and unaccountable likes and dislikes, which will persist in the face of ridicule, threats, and serious reasoning and he will outgrow them all. They belong to this period, and are seldom, if ever, carried over. He is growing ashamed of his appetite for food, except in his intimate circle, and has been known to refuse the daintiest morsel,—in public.

He hates and fears exploitation, hides behind any excuse; appears to have lost interest in all the loftier pursuits; detests the younger boys; will not be thrown with them if he can help it. He is particularly hard to hold if he suspects the presence of the bridle. Infinite tact and patience and gentleness must be used in the relationship of leader to this group. The boy pretends a *lack* of interest which he does not always feel; but he never pretends *interest* which he does not possess. His loyalty must be won by devious and various ways. One of these approaches,—let us not say the principal one,—is through his stomach. Every *grown* man surrenders to the subtle appeal of appetizing food; why not these developing ones? They will not be so frank about it, but the fact remains. If this method of conquest seems expensive and troublesome, let several heads and hands get

together to make it easy; it should not be ignored. (The W.M.S. circle fostering the R.A. chapter can see to this.)

The appeal of personal loyalty to the church avails with some boys, and not at all with others. That depends largely upon the home atmosphere; but the wise counselor, through her personal touch, will know.

Another, and the most potent and inclusive appeal to an adolescent boy, is through the spirit of chivalry and devotion to the leader. Any boy responds to the call upon his manly strength and superior judgment. Man-like, he loves to feel that he is respected, his opinions sought, his preferences considered. He must be brought to realize that the counselor is interested in *him* personally, that he likes and admires him, that he misses him tremendously when he is absent, that he is a great factor in the success of the meeting. And—here is a great secret! The counselor that starts out on the hypothesis that all this is *true*, will find that by some strange, inexplicable magic, it *is* true! The least appealing lad in the group will by and by have his own especial corner in his heart.

If chivalry and manliness and high ideals are constantly assumed to be the characteristics of the age, they will surely, and steadily, grow to positive proportions. Deference to a lad's opinions, a grave hearing for his ideas, an invitation to a seat in the discussions of his elders, and a display of preference for his society, give weight to his self-respect, and make him seek opportunity to return to the place where he is treated as a *man.*

This boy is *honest;* if he cannot say what is desired of him, he will say nothing. He will not promise anything; he must leave himself a loop-hole, and woe to

that grown-up who puts the boy into a tight place; he will act like any young animal caught in a trap,—fight with any weapon that he can lay hold on;—and never go there again.

He will not take part on public programs if he can get out of it; he shuns association with the younger ones. He dislikes to hold office, and ridicules his chum who consents to assume such responsibilities.

If the Junior boys need the very best leader because they are responsive, eager and easily led, these Intermediates need the very best for just the opposite reasons.

On the whole, they present a fascinating field of opportunity for one who is neither indolent nor unresourceful, and who loves the kingdom,—and boys.

Mrs. F. W. Withoft, *Georgia.*

Our Y.W.A. Girl

How inspiring and uplifting is the association with lovely young women engaged in Christian service! The girl from seventeen to twenty-five has passed from girlhood into young womanhood. She feels as much grown up as her mother and no longer likes to be appealed to as girl or child, but as a young woman. Here we find life at its zenith. The body has rounded out its full growth and the mind has reached its full strength. The key word of this age is "know." Young women are ever interested in learning or undertaking something new.

Young women are happy and full of life and optimistic. They want for a counselor, a woman who assumes the attitude of "big sister." They expect her to enter into their joys, their social activities, as well as to be the confidant of their hearts' desires and secrets. At this

age the restless, changeable characteristics of girlhood are passed away and the young woman has become self-reliant. Firmness of purpose is clearly manifested. Having discovered their powers of body and mind, they know what they can do, and are eager for an opportunity to develop such powers. Many girls of this age are making their own living. The wise counselor will give them the opportunity of planning their own work and programs, acting merely as an adviser, staying in the background and wisely guiding from the rear.

Another characteristic of this age is the spirit of helpfulness. Young women enjoy helping those who need them in any way. Organized community missions in its various forms will ever find a hearty response from their Y.W.A. organization.

Young women love social life. Truly all work and no play would not be good for them. Slumber parties, hikes, swimming parties, athletics, special day parties with young men invited, parties in the home, will be much enjoyed and appreciated. Too much time and preparation cannot be given to the planning of social affairs. How they do love attractive things! Let the counselor provide them and they will not need to seek elsewhere.

Young women of Y.W.A. age love romance. The romance of the lives of our great missionaries will interest them in mission study. Young women love much. They have a genuine love for the beautiful in literature, music, nature, home, friends, a love for Christ and Christian service; do not let this love be perverted to lesser things, hold it true and high.

This period of life is a time of choice of service. Young women are making life decisions. It is vastly

important that this be constantly in the mind of the counselor. An appeal for self-denial and consecration will find ready response in the hearts of young women. They should be led to fall in love with service, with self-sacrificing service. While they are making choice of professions they should understand that their highest life purpose is ever to be a devotion to kingdom interests; lead their abounding loyal love to this understanding and young women will live truly and nobly for Christ.

Mrs. T. C. Jester, *Texas.*

Qualifications of a Good Leader

(Suggested by G.A.'s at a Summer Camp in Arkansas)

1. Genuine, sincere Christian.
2. Punctuality, dependability.
3. Enthusiastic.
4. Loves girls.
5. Trained.
6. Practices what she preaches.
7. Originality.
8. Personality, influence.
9. Forehanded.
10. Foresight in programs, business, and study.

Some Sunbeams Describe the Leader They Like

Bonnie Jean (8 years old)

I like leaders like ours, she tells us such nice stories and we sing. I like stories she tells better than ones she reads except some *World Comrades* ones are nice as ones she tells. Sometimes we play games and have picnics but I like story meetings best.

Betty Jo (6 years old)

I like her cause she loves me and I like stories. I like Bible ones best and ones about little girls and boys who live way off and don't know about Jesus. I don't like to sing, she lets me take up the collection.

Bob (7 years old)

I like pretty ones, not cranky and know jokes and stories. I like to lead the meeting myself if she helps me do it right.

—*Cleveland, Oklahoma, Sunbeam Band.*

THE KIND OF A G.A. COUNSELOR I WOULD LIKE TO HAVE

Throughout the annals of the history of the Girls' Auxiliary, the two outstanding facts have been that girls must be trained for missionary work, and that it requires leaders to train them. The girl of Girls' Auxiliary age is God's masterpiece; then it requires a masterpiece to train her—a masterpiece of motherhood, one who knows the thoughts and habits of the typical girl. We see our counselor as she studies her own daughter, her daughter's friends, and those girls with whom her daughter has even speaking acquaintance. Then, by this, we see that the counselor is interested in *girls*. Already we know that she is a Christian; a Christian of the highest moral type, a Christian with a working conscience and a prayerful heart.

As we study the women who have these two qualifications, we think of our Star Ideals, and what they have to do with our selection of an ideal leader. The Star Ideals have been given to us as a guide—the very heart

and soul of the organization itself. The first: Abiding in him through prayer. Shall the counselor hold the reins of prayer? Assuredly so. To lead the girls of this very dangerous age, where the slightest excuse might send the weaker girl away from the Auxiliary and the church, forever, we believe the counselor must be in close touch with God, daily asking his guidance in her care of her girls. Our counselor should know our book, the Bible, through study, careful and diligent. Then, in the devotional of the program, she offers instructive talks, speaking from her heart to the hearts of her girls, who will receive the message hungrily. Missions must find favor in the sight of our counselor. Missions is the prime interest of a Baptist church—or should be. As she leads in the fourth ideal—Adorned with the good works of community missions—she must be eager at all times to help others. To have a counselor who is usually "too tired," or "too busy" to be with her G.A.'s as they go about in an attempt to "Arise, shine, for thy light is come," is the means of stunting the growth of an otherwise splendid G.A.

Perhaps community missions holds second place only to mission zeal in the G.A. organization. To be able to visit tactfully those who feel they are not wanted in the G.A., to visit the sick and suffering in such a way that sunshine is left wherever you go, is indeed a talent. One girl in the G.A. is particularly attractive in this way—then the task of enlisting her for more service falls on the counselor, on the girls of the G.A., and on that girl herself. Use each one of them. Some counselors leave the personal work for the committee. Who is the committee? Certainly the counselor is a necessary part of it. The third point in our Star is—Acknowl-

edging our Stewardship, Giving—a subject hard to handle. Certainly to teach the plan the Bible teaches, tithing, the counselor would obey this command. A counselor cannot hope to teach what she herself does not know—so she cannot teach the joys of a Christian life in full until she gives of her best fruits.

Leaving for a moment the spiritual qualifications, let us glance at another side of our ideal counselor. Shall she be attractive? Most assuredly; though she be not necessarily beautiful, or even pretty. A smile should flit across her face as she meets one of her own girls. Why? Because of love she holds for them. Training young girls in the art of loving one another is a difficult task; so the counselor must set the example in her daily living. With a cheery word, a smile now and then, she will win the love and confidence of her girls.

In the social life, the counselor plays an important role, perhaps as a chaperone, but more usefully as a companion and adviser. Always she should be present at social gatherings, for how often and how successfully may an Auxiliary hold social functions if the counselor is continually "otherwise engaged"?

At the weekly meetings above all others, our leader should be on hand at an early hour, welcoming each member as she arrives, particularly advising and encouraging those who are to take part on the program. At the close of the missionary program of each meeting, the counselor should offer constructive and helpful criticism of the program. In our weekly meetings, we seldom remember the "afterwards." So often the counselor rushes away home, to get supper, or dinner, or to meet some engagement. What of your girls? After the G.A. meeting is the best time in the world to get acquainted

with one another—just a sort of fellowship meeting. There you can discuss the problems of the day and the future with ease, and here a great deal of personal work can be done right in your own organization. Any of the members who may be unsaved may be touched at the close of the program.

Last, but not least, certainly, I would have the counselor of the Girls' Auxiliary a personal friend to each and every one with whom she comes in contact through the G.A. The kind of friend to whom a girl could go with any kind of problem, or any kind of a secret. A friend who would say "They are God's masterpieces—I must guard them well!"

Ava Frith, *an Intermediate G.A., Arkansas.*

Characteristics of an R.A. Counselor

First, it should be taken for granted, of course, that he be a good man. It is said of Barnabas, that he "was a good man, and full of the Holy Spirit and of faith." If he is a good man, he will be of good reputation; he will be a man of good character.

Then, besides, he should be a spiritually minded man. Again concerning Barnabas, he was "full of the Holy Spirit," that is, he was a spiritually minded man. He sought to look into things from the standpoint of the spiritual. He would look mainly upon the things that are eternal. He would never fail to see the real importance of the spiritual, and would always strive to place the proper emphasis upon the spiritual phase of all his work as leader of boys.

He ought to be a man who is able to "approve the things that are excellent." In other words, be able to

distinguish the things that differ. In this way he would be led to make the right kind of choice. This is a day when it is hard to decide many times just what is the right course. The standards of the world are so many and they are so different from true Christianity. Just to know how to choose the proper course, just to know what to advise, just to be able to make the proper distinction between things, that is no easy task. For one to do this he must be a Bible-loving, Christ-following man.

He ought to be a man with the spirit of youth. He must be young like those whom he seeks to counsel and lead. He must be able to see things from the angle of the boy. He must be able to enter with full heart and great joy into the visions and activities of boys, into play, into all that is wholesome and upright which appeals to youth. If he doesn't understand the ways of boys; if he has forgotten that he himself was a boy and how it felt to be a boy, what things appealed to him then, etc., he can never be a successful leader of boys. He needs the Spirit of Youth.

HOYLE GILBERT,
Island Home, R.A., Knoxville, Tenn.

Many R.A. counselors are women, but in general the same ability to see from the boy's side of a question must be innate or cultivated. A boy requires sincerity in his leader and the counselor must be truly and firmly interested in missions in order to pass on a world urge to the boys in the chapter. The counselor must be willing to take time to develop an over-plus of missionary information, for it is from the plus that inspiration is kindled among the boys.

My Ideal Counselor

It is stimulating to work toward an ideal. We may, and should have one in every line of activity. Perhaps our ideal is a conception rather than a reality; often it is a compound of qualities observed in several individuals. My ideal counselor in Y.W.A. work is partly a conception and partly a reality. Her characteristics are revealed in four avenues: interest, vision, activity, and spirit.

Interest is fundamental; without it the counselor's possibilities remain dormant. Real, determined effort is supplanted by indifference and laxity where vital interest is lacking. My ideal counselor, then, is enthusiastically interested in Y.W.A. work, interested in it because of what it stands for and what it is. Such an attitude is born of love for God and for girls. My ideal counselor "puts first things first," and is eager to do her part toward bringing in the kingdom of God. Her religion is real to her, her faith a vital force in life. Because of this she is interested in the things of the kingdom, and hence in the work of which she is a part. Hand in hand with love for God must go love for girls. At a recent Y.W.A. group conference the possession of this quality was stressed as a primary requisite for successful leadership. Without a vital, abiding love for girls the counselor cannot show the personal interest essential in Y.W.A. work or awaken a real interest on the part of the girls. Love is in a great measure reciprocal and interest largely a matter of contagion. My ideal counselor must have that vital interest born of love.

Interest in God's work involves interest in God's world, and to be sustained it involves vision. My ideal

counselor first of all sees her particular group of girls with their innate possibilities and their aspirations. She is able to discover in them and develop out of them women nobly adorned with the Christian graces. She sees them as channels through which streams of love and godliness may flow outward, touching and influencing others for good. I would have my counselor catch a clear vision of the Y.W.A. as a part of the great W.M.U., its organization, its purpose, its ideals, and its work. But my ideal counselor has a larger vision than this, one reaching out to include even the whole world. She realizes the worldwide field and the worldwide mission of Y.W.A. She sees how it has spread to other countries and the part it has in carrying the gospel to distant lands. Her vision is brightened by the refulgent light of the Morning Star as she loses herself in God's work in God's world.

Real interest awakens effort, vision directs it, but both are fruitless unless they result in active expression. My ideal counselor weighs her own personal activity and that of the group. Above all, she lives the ideals of the Y.W.A., and sets before her girls the right example in all phases of life. Perhaps more than she realizes, her influence is shaping the lives about her; hence, my ideal counselor stands foursquare, unhesitatingly for the highest type of personal living. Consistency in living is to be stressed in a counselor. The confidence of the girls is lost if she violates the principles held before them in the Y.W.A. My ideal counselor not only guards her individual activity, but she directs it in the interest of the work. Conscientious in her relations to the work, she gives herself unreservedly to those duties incumbent upon her as counselor. Her activity, moreover, is

unceasing,—continuous in its expression. She is able and dependable, always to be counted on for giving her best and most efficient effort to matters under consideration. Her activity is such as will inspire activity on the part of others. Alert to every opportunity which comes, my ideal counselor draws on her large vision to lead her girls in undertaking big things. She is willing to "expect great things of God, attempt great things for God."

My ideal counselor shows her true self in the spirit manifested in her work. Without sincerity she could accomplish nothing; all of her interest and activity must reveal herself in condensed essence. Unselfish in her endeavors and in her time, she gives of these willingly, even sacrificially, to the cause which she supports. Hand in hand with her unselfishness goes her understanding and sympathetic attitude toward her girls. The individual who refuses to look at questions from the girls' viewpoint is unable to fill successfully the position of counselor. Sincerity and sympathy win the confidence, trust and love of the members, and these are essential for efficient and effective work. My ideal counselor not only undertakes big things, but remains undismayed when disappointments and failures come. She is courageous in spirit and optimistic in her every outlook, ever ready to see the silver lining of even the darkest cloud. With no presuming nature, she is sufficiently confident to give herself assurance in what she undertakes. The real spirit of my ideal counselor is one of consecration and loyal endeavor. Backed by the rich blessings of a prayer life and builded in the ideals of service, she reaches out to give her best to her girls, her work, and her God.

My ideal counselor is not the unattainable. A life enriched by vital Christian experience is the background, a life to be had for the asking if that asking is sincere and backed by a willingness to utilize the powers as they are unfolded. The path, it is true, may be hard, but the great spirit is dauntless, trustful, and ever striving toward the ideal of him who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

RUTH PROVENCE, *South Carolina.*

SUMMARY: A BUNCH OF SWEET PEAS FOR AUXILIARY LEADERS

Picking my sweet peas one lovely morning and planning my R.A. meeting, I was surprised to notice how many requirements of a successful leader began with P. So following out the thought, I decided to make a bouquet of those "P's." I began it with some of those deep, rich-colored blossoms that grow two on one stem, *Prayerful Preparation.* Fragrant and beautiful and close to it grew another, *Pleasing Personality.* Then there is another large blossom of a different shade, *Punctuality,* and here is a lovely white one, *Purity.* You may be very sure the bright minds and sharp eyes of boys and girls see right through sham goodness. Keep your lives clean if you would have influence over them. Here are two more we must not leave out, *Patience* and *Perseverance,* how we need them. Here is *Purpose,* let's get somewhere with some *Point* to our *Plans.* As workmen that need not be ashamed let us take *Pride* in our work, be *Prompt* in our response and *Persistent* in carrying out our Master's commands.

MRS. J. S. KING, *Oklahoma.*

Chapter IV

STANDARD A-1

The word standard comes to us from the Latin word "extendere" which means to extend. Certainly the Standards of Excellence in the Woman's Missionary Union are valuable in extending the influence of the organization in information and inspiration and achievement. The standards have been built up out of the actual experience of organizations of all types so that they may be possible of attainment by organizations under all circumstances—the small village, the large city, the rural community, the industrial center, representative organizations from all of life have had their voice in establishing the standard of excellence. To be A-1 is not the sign of maximum achievement but the reaching of a good minimum, including all the phases of activity for a missionary education organization.

The expression A-Number-1 is a ship term. In England the great insurers of shippers, Lloyd's firm, used the term in classifying wooden ships. The rating of the hull, the body of the ship, was designated by letters, the rating of anchors, cables and stores, by figures. If a ship got A-1 rating, it meant it was a first-class ship in every respect. If your organization can check up to A-1 it is not lop-sided and warped, second rate in spots and up-to-grade in other phases. It would be quite easy to specialize on community missions and neglect mission study classes, to become so interested in gifts that one had a

mercenary organization instead of a missionary informing organization. Keeping the standard before one helps to check up in a tangible way on the way in which the organization is living up to the fundamentals that are basic in each grade of our Union, that familiar five of Prayer, Bible Study, Mission Study, Community Missions and Stewardship.

It is wise to have a special person as Keeper of the Standard, who will see to marking up points accurately and cleverly. Officers and committee chairman will bring reports which show achievement, then Keeper of the Standard will mark the progress on the wall chart. There are fascinating wall charts for Girls' Auxiliaries and Young Woman's Auxiliaries and Royal Ambassador Chapters to use in marking the Standard of Excellence, while Sunbeams have several clever arrangements from which one may choose when ordering.

Point I—Meetings

For united prayer and thoughtful Bible study together, for learning about missions in group considerations, to plan community missions activities, to think together of the grace of giving, people must have meetings —Sunbeams up to women. The standard* says "at least twenty-four regular meetings" but that is the minimum and a meeting each week is far better, especially for young people. They forget so much between times—school keeps every day and this is school for the King's biggest business, surely boys and girls should spare one hour a week for its consideration. Better a bright, snappy hour meeting each week than a long drawn-out monthly

*Ann Hasseltine and Grace McBride Y.W.A.'s vary, see manual.

affair. Somebody demurs—there is basketball, and piano practice and the expression lesson and the boys who have newspapers to carry and, and,—yes, there will always be ands. You remember that Jesus prayed "I pray not that thou shouldst take them out of the world" but he did want his followers to learn to choose what was most worthwhile for him. Young people will always have to choose between activities certainly not harmful and even good and those that will be positive blessings and uplifting; let them begin choosing with Sunbeam Band, G.A. and R.A., with Y.W.A. attractions to help them choose his work. Lessons and practice and newspapers can all be adjusted if the mothers and young people want to do so—encourage and boost and help them to want to enough to do it. Fix the time best suited to everyone on the most convenient afternoon for Sunbeams, G.A.'s and Jr. R.A.'s; evening for Y.W.A. and Intermediate R.A's will likely be wise; then hold to that time.

Be sure that the poster committee has an attractive announcement poster up in the church and Sunday school the Sunday before each meeting. See page 115. The publicity committee will make the announcements in Sunday school classes and assemblies, in Baptist Training Union meetings, will hand to the pastor for the church worship service, will put it in daily paper and church bulletin; and after the meeting is held will send to the same places spicy write-up so that those who missed will be sorry and not make the same mistake of absence again.

The program's test of value will be in whether it really holds the young people; the program committee and counselor must see that it really does give them so much

of attractive interest that they cannot stay away. W.M.U. organizations are mid-week organizations for reasons already pointed out (page 19) and because there are many activities in missionary education organizations not suited to Sunday; children and young people should be with their parents on Sunday, and Sunday morning Sunday school and church, Baptist Training Union and church in the evening really fill any one day. The Sunbeam Band that meets at church worship hour will need to take heed lest it become simply a nursery.

Program material waits in *World Comrades* for G.A.'s and Sunbeams, for R.A.'s in *Ambassador Life*, for Y.W.A.'s in *The Window of Y.W.A.* The program committee should adapt and plan in detail. The W.M.S. in its fostering may provide three copies of the organization's magazine for the counselor's use, but every member needs her own subscription to *World Comrades* or *The Window of Y.W.A.*, and his own subscription to *Ambassador Life*. The more individual subscriptions there are, the better will be interest and accomplishment.

The music committee will attend to the songs and hymns, selecting those in keeping with the program planned and arranging for special numbers.

The fifth or extra meeting, which by our calendar comes every quarter, is excellent opportunity for a distinctly social meeting. The social committee will have plans ready which will savor of missions—games formed from missionaries' names, games of foreign lands, geographic spelling games, songs of other lands, refreshments according to customs of other countries. Or the social may be in keeping with the season and its special day festivities. "Purely for Pleasure" suggestions are offered frequently in *The Window of Y. W. A.* Let the social

committee plan for an informal get-acquainted time when missionary or secretary visitors come passing by. Training in social niceties need not be discounted as unworthy a counselor's attention from time to time.

There will be business to transact at least once a month. Have committees report in writing; they will not write "nothing done" many times. Suggestions as to committees necessary are found in each manual. One endeavor should be to train young people in real committee service,—its feeling of individual responsibility, its careful planning in details, its consideration for results of other committees which might alter its plans, the ability to exchange ideas and arrive at a real committee report of value to the organization. Do not let the business meeting drag out endlessly. Perhaps just a few moments will be all that is needed ordinarily except for election of officers and if the nominating committee does careful work that need not require hours. Semi-annual elections provide more opportunities for training in leadership and responsibility if frequent changes do not prove too upsetting. Study parliamentary procedure and in due form address the chair, make motions. R.A.'s particularly like to be punctilious about these details. (The organization manuals contain rules for parliamentary procedure.)

Point II—Increase

If missionary information is good for some young people it is good for all, ENLIST.

Do not be content to interest just a small group, a certain "clique" but encourage and direct the membership committee to reach all possible young people and win

them also to participate in this all-inclusive mission task. The "living admission ticket" scheme is a good one in which every member just must bring a visitor to the meeting. "Twin Day" or "Doubles" also gives an attractive urge to bring that other girl or boy. The "Brought-One" cards will be sent on request from state leaders for Sunbeam use; a ribbon bow, an honor roll or mere recognition with applause will give distinction to the member of G.A. or R.A. or Y.W.A. who brings a new member.

Check up your enrolment at the beginning of the year, for instance there are thirty in your Intermediate R.A. chapter, then the enrolment at the end of the year must be 33—some members may move away, death may come walking by, such losses must be overbalanced by new members bringing the total enrolment up to 33. This is no doubt a minimum for there are likely far more boys still who need to be brought in. Watch the Sunday school and church rolls for new boys; have the Recruiting Embassy invite the boys at school who go to no Sunday school or church. Divide the chapter into squads or companies with the zest of rivalry in adding new members; be careful about contests that will inflate the membership temporarily but allow a falling off when ended. Use the telephone, "go by" for possible comers. Be sure that the mothers are interested in having their young people come. Talk about value of young people's missionary education organizations in your W.M.S. meeting; go to visit the heedless mother, talking kindly, prayerfully with her. Use announcement posters in conspicuous places; have announcements of regular meetings made in irregular terms, in the calendar of the church, in

daily paper, in the Sunday school department, in church service if there is no published bulletin each Sunday. Talk up your organization, it should be worth talking about—nothing is bigger than missions, it is as big as the love of God.

Be ready to welcome the newcomers; social committee or Recruiting Embassy will see to this in a friendly way. Give the newcomer something to do and he will want to come again, feeling needed. Giving immediate committee service will be a good way to hold the new member. Committee appointments may be changed frequently to make it possible for many to serve on them. Use the initiation ceremonies for the different auxiliaries. The R.A. ritual is sent upon application to state headquarters; the Jr. and Int. G.A. services are in the *Jr. and Int. G.A. Manuals.*

Point III—Gifts

The Woman's Missionary Union has no need to be ashamed of her gifts to missions though she constantly strives for a generous 10 per cent increase in those gifts each year. Pledges are made through the church but it is little extra trouble for the church treasurer to keep his record so that he can tell what the members of each W.M.U. organization have given through the Co-operative Program. It will be an incentive to larger gifts next year and that will make the heart of the treasurer glad for the bit of bother. The boards need the money and every W.M.U. organization member should know that dire need, should know "where the dollar goes" in its division according to the state percentages in the Co-operative Program; but aside from the need for the money there is all the training in stewardship that is to

be given through the missionary organization,—tithing to be taught, stewardship to be studied until the grace of giving becomes habitual joy to boys and girls and young women. Seeing what money can do out where the hand cannot reach is an urge to giving; schools and hospitals and churches, doctors and nurses and missionaries all at one's finger tips give a thrill to money and hold it back from waste and unnecessary expenditures but there is the compulsion of the words of Jesus about giving and the teachings through Paul and others in God's Word; these teachings should be known to our young people. Someone has said that the word money or its equivalent is used 153 times in the Bible in regard to its acquisition, its appropriation, its application. To bring tithes and offerings, to offer real worship in giving should be the reason for "meeting apportionment." A study of these words in the Bible about stewardship and giving should be suited to young people or children. The appeal should be made not as to a "Lady Bountiful" but as to one holding in trust from the Father all that he or she has. The tithing boxes and pledge cards may be used; "do without boxes" also. Example of real stewardship on the part of counselor will be necessary, of course. The Stewardship Committee should be alert in helping secure pledges to the Co-operative Program, in distributing tithing pledge cards, in rousing interest in the plans for education of our young people in stewardship of possessions, and so on. Let these young people feel their committee responsibility keenly.

Point IV—Regular Reports

Reports differ in various states but every state has a system. Learn your state's system and follow it. But

by all means report. If you haven't done anything, at least let your state leader know you are still in existence and then set about to prove it by busy activity. If you have done something, tell it, not to be bragging but that the state may feel the encouragement of one more group interested in bringing in the kingdom. Report right, report on time: report. Train up the young secretary to report. Let the W.M.S. be sure that all its Auxiliaries have their reports properly made each quarter; this is a vital part of fostering to be cared for by W.M.U. Young People's Director.

Point V—Periodicals

Perhaps some day the point about periodicals will be incorporated into Sunbeam, G.A. and R.A. Standards of Excellence, so far it is not so arranged. Y.W.A.'s do have a standard requirement and an ultimate goal for *The Window of Y.W.A.* This does not mean we should not encourage individual subscriptions to *World Comrades* and *Ambassador Life* in every way but it is the hope of the editors that the subscription list will continue to show boys and girls taking it without the incentive of a point on the Standard; perhaps in some few instances it would be embarrassing to, or work a hardship on some boys and girls. *The Window of Y.W.A.* is included on the Standard with a very low requirement of one-fourth the Y.W.A. members subscribing. Many Y.W.A.'s subscribe 100 per cent and profit by the enthusiasm engendered by the monthly visits of *The Window of Y.W.A.* to their homes. The Prayer Calendar alone makes it worth the subscription price. Literature committees that read the magazines themselves will

be able to show reason for others to subscribe. The problem of counteracting the flood of sordid and trashy literature sold at newsstands and purchased with stray dimes by our young people, would be reason enough for these magazines with wholesome stories, splendid articles, even without consideration of the direct missionary information they carry and their program usefulness. What are your young people reading? The Baptist state paper, *The Commission, Southern Baptist Home Missions, World Comrades, The Window of Y.W.A., Ambassador Life, Royal Service* should all be in Baptist homes. What is there on the tables and racks of members of your church? Intelligent denominational interest may be measured by your findings.

Point VI (or V)—Prayer Seasons

Wrought into the when-we-were-organized consciousness of the Woman's Missionary Union is the memory of the first season of prayer and its accompanying love offering in answer to Miss Lottie Moon's letter of need and willingness to give up her own overdue furlough. Through the years has come three times annually the call to prayer for worldwide missions, for home missions, for state missions. These seasons of prayer build blessed experiences into many hearts. Suggested programs are sent out to all the organizations from the state headquarters; see that the special prayer service is held. A junior boy said "I know you've got to go fifty-fifty with God. When you pray for something you must work for it too." The prayer that is truly prayed prompts the wish to answer the prayer, so the offering attends each prayer season. This is not part of the pledge made to the Co-operative Program, this is an over and above offering—

the Lottie Moon Christmas offering for foreign missions, the Annie Armstrong offering for Home Missions in March, the State Mission Offering in September or October for state missions. In your home there is a stated budget for family expenses each month but birthdays and Christmas come and gifts are made "over and above" that family budget; so in our denominational life the Co-operative Program is the regular budget for the denominational family expenses but these offerings are over and above, prompted by grateful love outpouring in special measure. Mary's alabaster offering was at first criticized because it was not put in the regular bag that Judas held, but Jesus was pleased by her self-forgetful outpouring of a real treasure. Rejoice in the three occasions reminding you of what joy may be yours in bringing young people to go without something in order to give at these seasons of prayer and giving. The devotional committee will arrange programs and the stewardship committee will distribute and arrange for the ingathering of the gift envelopes. Frequently suggestions regarding the envelopes are made in the program, if not let the committee use its initiative in making distribution and in gathering the envelopes that these may be really effective moments.

Point VII (or VI)—Mission Study

Just the reminder here on the Standard of Excellence of the need for the special study course. Surely with so many home mission books, with so many foreign mission books, with Bible study texts and stewardship lessons there must be more than two mission study classes or reading circles or series of mission stories told. Two is a too small minimum but at least there will be two. (See

discussion, Chapter VI.) Do not be satisfied with too small a class but remember that good work can be done with a few. Enlist in the study class by attractive posters of invitation, beguiling bits gleaned from the book as samples of what will be forthcoming. Urge 100 per cent enrollment; suggest a pleasant rivalry with a nearby G.A. Put that mission study class over big; it is a big business. Use the mission study committees in the organizations: this is their job, help them to do it well.

Point VIII (or VII)—Community Missions

The many things to be done by young people cannot be listed in any one book because conditions and places present such different possibilities. (See discussion Pages 86-90.) The community missions committee in G.A., R.A., Y.W.A. will plan the activities; Sunbeams will more generally be directed by the leader. Try to get the W.M.S. community missions chairman to include suggestions for the auxiliary committees and meet with them occasionally.

Point IX (or VIII)—Attendance

The attendance should surely show at least 50 per cent average of the members present. If the young people do not come, something is radically wrong with your plans, investigate, try again. Why shouldn't all the members be on hand at every meeting? The leader should know the homes from which boys and girls and young women come and should follow up absentees quickly and promptly to see the reason for the failure to come, to help the mother realize the importance of missions in the development of her child, to arrange for

regular attendance. Membership committees will be keenly alert to see about absent members.

Point X (For Y.W.A.'s and W.M.S.)—Fostering

The Y.W.A. that is alert and vigorous will surely want to help pass on the spirit of missions to others so the tenth point for Y.W.A. is one of fostering. This does not mean that the Y.W.A. must take absolute charge and full responsibility for the junior auxiliary but it will in some splendid way help maintain the organization by providing an assistant counselor, pianist, song leader, story teller, mission study teacher, sufficient copies of *World Comrades or Ambassador Life,* supplying new mission books for the library, etc. The Y.W.A. will thoughtfully, prayerfully, in conference with the W.M.S., lift high the torch of missions for boys and girls to see and follow; it will help "foster" and it will really be learning how to foster when Y.W.A. members are promoted to W.M.S.

A well-known oil company blazons everywhere the slogan "Better stick to the Standard." So keep the Standard of Excellence wall chart in sight, mark it up every month at least and be A-1 plus.

A-1 Full Graded W.M.U.

The W.M.U. Young People's Director will not only see that each organization strives to be A-1 but will add to the striving the incentive of an A-1 full graded Woman's Missionary Union. If the Sunbeams fail in one meeting, the entire W.M.U. drops from full graded A-1. In 1945, 142 churches succeeded so well in missionary education that each had a full graded A-1 Woman's Missionary Union, each organization alive and functioning,

ing such good work go annually to pastors. The names each A-1. Splendid! Congratulatory letters commend- of W.M.U. president and young people's directors are published in the W.M.U. annual meeting minutes, and the names of the churches are listed in the W.M.U. annual meeting minutes as a choice Honor Roll. Does your church have the joy of being on this Honor Roll of Missionary interest?

Chapter V

THE PROVOKING PROGRAM

Yes, it often is provoking in one way and it should always be provoking in another way. Jane forgets she is on the program and goes to visit her grandmother without sending word to the program committee; Harry lost his part; Miss Mathews forgot an assignment had been given her. It is provoking indeed.

A. Program Material

Just having talks and talks grows a bit monotonous even if the talks are most interesting. To be sure, variety is the spice of life—sprinkle much spice into the programs from the Sunbeams on up. Don't spill the entire box. Some things are essential to any worthwhile program—reverent, worshipful devotional, information gained to carry away, a chance for expression while new knowledge is still ready to crystallize and so be held for always. *World Comrades, Ambassador Life,* and *The Window of Y.W.A.* try to bring you adequate programs. No programs could fit all the variety of meetings. The business women's Y.W.A. and the Y.W.A. of the rural girls will take the same suggestions in *The Window of Y.W.A.* and work them out quite differently. The R.A. of the city church and the R.A. of the mountain school will take the same outline from *Ambassador Life,* but program embassy and chief counselor will form two

different programs, both provoking in a fine way. Do not consider the suggested program arbitrary, sing another song which is in your book and fits equally as well in the program theme as the one suggested which you cannot find. Let the music committee be ready with the hymns selected because "any selection" will not do. Follow up the conversation and discussions, developing individual interest in research; let handwork grow out of the program. The program outline is just the best suggestion that could be made; the material awaits you, use it as you think best. Perhaps the Intermediate G.A. program is more to the liking of the committee from the Jr. G.A. some month, use it then; if another outline scheme takes your fancy rather than the one labeled for you, help yourself. The Y.W.A. will find illustrative material in *World Comrades,* use it in connection with that included in *The Window of Y.W.A.* Sunbeam Band leaders will see a delightful story in the Junior or Intermediate G.A. programs, but not referred to in the Sunbeam Band outline, use it just the same. As counselor know all the material available through all of *World Comrades* or *The Window of Y.W.A.,* not just your department so named, know the material in *Royal Service,* in *The Commission,* in *Southern Baptist Home Missions,* in S.B.C. Minutes, in available magazines; look in your clippings for what you have of interest on the subject, refer to books available. Bring the material together and let the program committee of the Y.W.A., G.A. or R.A. work out the program, you watching so carefully the committee will not even know you have provoked them to wise planning. Naturally in the Sunbeam Band the counselor must all but be the program committee but it is well to let the older children help as much as possible.

Get out your files of *World Comrades* and see what stories in old copies are apropos to the present topic. Keep in mind the aim of the program and bend everything to that—talks, project, handwork, songs, and prayers all must provoke to the same end.

You will be careful not to use the same young people over and over again and leave others without a chance to be on the program. The more people are used the more interest and enthusiasm they have for being used. Naturally your auxiliary would not be one of the lazy type organizations that just read off the parts but your committee would make assignments of discussions and talks with time enough to think them through before meeting and really make the part taken bring a contribution to the knowledge of all present. The circle plan will help to avoid repetition of program parts and "public opinion" of the organization will do away with papers in hand. Sometimes a talk is delightfully given as a dialogue, or as an impersonation—develop the originality of the members. Chalk talks give variety and use talents for the Lord. Discover other talents and use them.

B. Selecting Hymns

"Let us sing." Yes, by all means let's sing, but what? Not just the hymn that the eye first falls on in a hurried leafing through the book eight minutes after time to start, not that chance song but the hymns selected to fit into the provoking program, the hymns that will really help provoke a missionary interest. W.M.U. meetings being of missionary intent, be sure to select hymns of mission content. There are some in your hymn book; you may not sing them frequently in any other service

but learn them in mid-week missionary meetings. In the index you will find some hymns grouped under "Missionary." Begin with those, then reach out to others that fit into the day's program, others that have mission themes but were not so listed in the index; reach out to the hymns not in all the books but learned by heart. Usually there are several different hymn books in any one church; the choir has separate books, prayer-meeting has a limited supply: investigate all your resources. Then see what is tucked away in your music cabinet, on the book-shelf, in the attic, those other collections that have hymns in them which will never go out of style unless we lose them out of the air by failure to use them. "Speed away, Speed away," "Fling out the Banner," "For Christ's Sake and the Gospel's Go,"—one cannot begin to list the mission hymns, G.A.'s, R.A.'s, and Y.W.A.'s should know and love, or the ones of simpler words and melodies which Sunbeams can use. Your music committee will stir to action with a bit of touch from your prodding baton, help them to see how important the music is in the meeting.

Let there be special numbers. Often the program outline suggests quartets, chorus, duet. "Eyes open" will see delightful new words for old hymns. Have you sung "Go Ye and Tell" to the tune of "Whispering Hope"? The girls love it.

(Tune: "Whispering Hope")

"Out of long years of blind yearning,
Out of the shadows of night,
Come to us calls for the Saviour,
Come to us calls for God's Light.
Where'er the cross is uplifted,
Love and redemption have birth,
Peace comes to dwell in the nations,
Christ comes to reign o'er the earth.

REFRAIN

"Go ye and tell,
Tell all those in dark night,
Christ now is risen,
Oh, send out the Light.

"Tell the glad news to all people,
Christ brings salvation to all,
Hasten to bear the glad tidings,
Hasten to answer his call.
Give of your time and your talents,
Give of your silver and gold,
Christ died to save every creature,
Millions have never been told."

And these words for Christians instead of "Just as I Am Without One Plea," become a pledge of service.

Just as I am, thine own to be,
Friend of the young, who lovest me,
To consecrate myself to thee,
Oh, Jesus Christ, I come.

Clip the translations of familiar hymns which are given from time to time in our magazines and you will have them to repeat on some occasion.

The stories of hymns are fascinating. Be observant about authors of hymns—Fanny Crosby, Alice and Phœbe Cary, look them up in your public library. Quite likely your pastor or the library has a book or two that tells how hymns came to be written.

Pantomime "O Zion, Haste," some afternoon or evening, act out "We've a Story to Tell," or use "Send the Light," as song and response and see how much more meaningful each of these becomes. Order "O Zion, Haste," pantomime from Literature Department, 1111 Comer Bldg., Birmingham, Ala. (price 15c a copy). Many another hymn might be treated similarly. Acting out "We've a Story to Tell," would set a missionary

on her way to a foreign costumed listener in the first verse; send out a G.A. carrying a Bible in the second; in the last verse, carrying a light to typify Christ the Saviour. One group singing the changing words and the other bringing the plea, "Send the Light," will make that hymn more vital. Not with foolishness of urging but with changes to bring out the meaning you enhance the value of the song; the poetic arrangement of phrases in hymns sometimes hides the meaning, be sure the boys and girls understand the words they sing.

Noticing that Ellen Goreh wrote, "In the Secret of His Presence, How My Soul Delights To Dwell," will give a new appreciation of the young womanhood of India. A slight variation in hymn words helps you into really thoughtful singing, "Onward R.A. Soldiers."

Recreational Songs

There are recreational songs which will give a bit of zest around the camp fire, on the picnic, at the supper table. Several are printed in the Manuals, others appear in *World Comrades, Ambassador Life,* or *The Window of Y.W.A.* from time to time. Your members will make up some new ones for use, too, then share them with others through state and general headquarters. Boys and girls who go to associational, state, and southwide camps will bring them back to the auxiliary. And aren't they really recreational songs? "Pep" is so momentary it scarcely belongs to so permanent a God-given endeavor as missions, but recreation, made over with zest, that is the type of gay song to sing, isn't it? It gives zest and relaxation and paves the way to the grand hymn, the real message melody.

C. Prayer in the Program

"Let us Pray." All of us in prayerful mood, not just the counselor or leader. Naturally Sunbeam prayers and Y.W.A. prayers will be different in petition, in length, in every way. The leader of a Sunbeam Band will remember she is leading children in their praying and is to voice their requests in words that they will understand, as their hearts follow hers, lifting the prayer to the Father. Some leaders think the child, not yet avowedly a Christian, should not pray. If a leader has such convictions let her abide by them. Others feel that the little child whom Jesus set in the midst, can surely talk to the Father through Jesus, the Child who grew as childhood grows today. They will be short prayers, about specific things and people, because a child's mind and heart work that way, but the child will be learning to talk to the Father trustingly.

Leading in Prayer

As G.A. and R.A. days approach and are entered into, there may be a self-consciousness that will make hesitancy in public prayer. The quiet group of G.A.'s or the feeling of "just the boys" will help conquer timidity, until boys and girls become accustomed to their own voices, speaking aloud to God, leading others in their prayers. The counselor may help by suggesting objects of prayer, by reminding of prayers that can be quoted from God's Word, verses of hymns that are prayers may be called for to be sung with heads bowed. A chain of prayer helps if the counselor is careful not to force a prayer but just to encourage it. Many G.A.'s stand with hands clasped for the closing circle of sentence prayers

before the meeting ends; many an R.A. chapter closes with boys' arms around shoulders next as if to give a varsity yell, but really to gain a oneness of heart for the dismissal prayer; others habitually kneel to pray.

Many of these remarks are equally applicable to the Y.W.A. also. Be careful not to let the prayer part fall on just a few. Elizabeth leads well in prayer; she has been brought up from Sunbeam Band, through G.A. into Y.W.A., but Florence has just come into a knowledge of Jesus and an interest in his work, she prays a quick, timid little prayer but just the same don't let Elizabeth be called on every time. Tell Florence before the meeting that you want her to lead a prayer for the missionaries about whom the evening's study will be and then let her be ready to lead the others. Not only for Y.W.A.'s but for all young people, let us gently show that leading in public prayer demands that people hear, God hears that whisper, the low voice that with head bent stops in Sarah's lap, but the others do not hear and are not "lead in prayer." Be sure as counselor to lead the member of your organization to voice the prayer so that all may hear—stand, turn toward the group if necessary, but be heard by all and the unity of mind and heart will make a power in the petition.

When to Pray

Prayer will not begin the meeting and close it and end there. It may not be suggested in the outline program but prayer can and should be included whenever the counselor or the members have felt a burden that they want to take to the Father. Assurance of God's interest

in definite personal petitions will grow if frequent "request for prayers" is made, the young people naming needs of their own hearts, of their homes, of their friends, needs of general knowledge for which they wish to join in prayer. Nor will prayer be done in the meeting alone, for the provoking program should give information that will call individual hearts to prayer at home. The ideals of each auxiliary include ideals of daily prayer and Bible reading. Some auxiliaries call for a record of those who observe a quiet time devotional each day.

The prayer calendar in the four W.M.U. magazines should be available and should be used by young people as well as W.M.S. members. Sometimes distribute names of missionaries for whom they will pray for a week. Write the name on a slip of paper shaped like the map of the country to which the missionary has gone, or give a suggestion of his special work, a schoolhouse for the teacher, a church for the preacher, a hospital for the doctor or nurse. Many a variation can and should be made here. G.A., R.A. or Y.W.A. members will learn much while fixing the slips for the Sunbeam Band leader or for their own organization. Bear in mind that whatever the child takes home is of interest to the parent and will be useful in spreading missionary information to the parent also.

Special Seasons of Prayer

There will be the special seasons of prayer observed as real prayer services in the finest possible way. The outlined programs are distributed through state headquarters for each of the three seasons. Only one meeting is expected of young people's organizations, but the

term "season" is continued lest a change in the young people's terms should reflect in a change to one service on the part of grown-ups too. Often the young people's program is given before the W.M.S. Then be careful that the prayers are not "demonstration" prayers "given before the women." The program may be given, the praying done before or afterwards with just the G.A.'s or R.A.'s together or they may lead the women also in their praying. Be sure to know the beautiful stories of how the three seasons came to be observed; see *Following in His Train,* Cox; *To Be Continued,* Thomas; *Five Times Ten,* Lane.

Any mission program with its increased knowledge about the pathetic attempts of people to pray when they have no Christ to intercede for them helps young people to appreciate the often slighted privilege of prayer. The knowledge of answered prayers as one sees missionaries strengthened, sustained because someone prayed, as one sees answered petitions shining white against heathen blackness, helps our young people to have more faith that "prayer changes things." The provoking program must surely provoke to more faithful and frequent praying.

Program Variations

What can be varied? Easily the place of meeting—at the church, in homes, out of doors, on the veranda or lawn; the background can be changed, a different arrangement of the chairs, flowers, the organization pennant up, the Y.W.A. poster in sight, the Standard of Excellence chart waiting to be marked, a map or two—these alter the church or Sunday school room into a G.A., or R.A., Y.W.A., or Sunbeam meeting place. Yes,

change the place of meeting. Change the hour—summer days are long, winter ones are short, summer days have morning hours not spent in school; supper meetings, or lunch meetings for Y.W.A.'s regularly, for other auxiliaries only occasionally would make variety in time. Never vary stopping and starting on time. There was once a Sunbeam Band that met for two and one-fourth hours each week; it died of longevity, worn out absolutely in the course of time. One hour is long enough for everything unless some special business, some unusual feature calls for a change in time for dismissing.

The program suggestions try to be varied—now a playlet easy to get up, again questions and answers, again map study, again a series of talks. Sunbeams must have a rest period, so frequently games are suggested, a new one is not necessary every time, review an old one instead. G.A.'s and R.A.'s enjoy handwork, especially Junior girls and boys. Work out the village to which the missionary went in the story told, build it up out of construction paper, corrugated fruit jar boxes, round boxes, cardboard, sticks and stones, dolls for inhabitants. If someone comes in and exclaims "what project were you working?" Don't be frightened, "project" is just the name of what you did. Project: To contrast heathen and Christian life in Africa. A village with altar and witch doctors, so obviously heathen, on one table and another with school and church and clean, clothed doll population. The leader had just "wanted to help the children," but it was a project—as simple as that. "Learning by doing." The hands love to help the brain learn.

Sometimes a joint program, sometimes a program presented before another missionary education organization, perhaps the pastor will ask for a program at prayer-

meeting or Sunday evening, all right, the finest missionary message you can give. Perhaps a pageant ordered from the W.M.U. Literature Department or repeated from a *World Comrades, Ambassador Life,* or *Window of Y.W.A.* program, perhaps a regular program repeated before visitors to be to them provoking in missionary interest, not provoking because they couldn't hear.

D. Proofs of Program in Community Missions

"Provoke to good work." This provoking program, given as successfully as program ever was presented, must still be provoking in result or it has failed pathetically. The study of the busy medical missionary who hurries here and there among sick people to tell them about Jesus should not only stir hearts to want to help him by prayers and gifts and going, or sending him a companion missionary, but should remind the community missions committee that just nine blocks away is Tony who broke his leg the other day, and around the corner is lovely Mrs. White whose eyes see only black dark, but whose ears are keen for young voices. Y.W.A. members should be provoked to picture babies without layettes and proper food. Medical missions is a mighty provoker to helpful deeds here at home. The provoking program must provoke to good works.

There are so many things to be done by the hand that helps. We call the activity community missions, the service of one person revealing that wonderful Person, Jesus Christ. It may be just the helpfulness of little Katherine at home, obedience gently provoked by the mission story of Ah Fu, who cared for her little brother—that would be Sunbeam Community Missions. It may be larg-

er sister doing merrily with a bit of song, the dishes, the dusting even though she'd like to be out playing croquet. Community Missions for young people is made of humble stuff. Shining deeds of Sunbeams seem so little. But there are other deeds besides the cheery visit to sick room and hospital, besides the witness of glad service in the home; what can the R.A.'s, the G.A.'s, the Y.W.A.'s, do to keep the church looking as God's house should? A host of things—the grass to cut, flowers to plant, the hymn books to clean off with eraser where someone carelessly wrote, to mend where the pages are falling out, the seats to be more carefully dusted than the janitor will do, the flowers in place, the chairs in the primary room mended and painted—innumerable ways of making God's house "spick and span," and helping the children feel it really is theirs. If Taka San loves her humble little chapel, Richard Mann is provoked to grow in his appreciation of the finer church where he worships and if the Knightly Deeds Embassy committee suggests it, he'll help in caring for God's house.

Boys like to saw and hammer—why not let them make toys for the crippled children and the Good Will Center Nursery; girls like to sew and knit, there are the sick children at the hospital needing dolls; somebody must make scrap books and Sunbeams can help bring pictures; there are layettes needed by many organizations and Y.W.A.'s can do community missions in that way. There is no end to what may be done; the girls and boys will learn to see things, too, once the idea of "others" catches hold of their hearts. In filling boxes with toys or garments be sure the right spirit of sharing is felt; the old toy discarded, the old clothes not fit to be worn are not

fit to be given away—be sure there is some of the giver with every gift of service.

Those children of other lands, those young people without Christmas, without Thanksgiving, those little wayside orphans studied about in the provoking program have provoked Ted and Janet and the young Mrs. Brown to think of children almost like them right here in our America. "Couldn't the Community Missions Committee plan some Thanksgiving baskets?" Indeed it could and the Knightly Deeds Embassy of R.A. will help deliver them and those the W.M.S. is sending to the people the Associated Charities knows needs them. And at Christmas time "couldn't we share our Christmas tree?" "Instead of having G.A.'s exchange gifts couldn't we give them to Nannie; her mother's dead and she cares for the children and works in the cotton mill?" "And that would be adorned with good works, too, wouldn't it?" Or a box for the orphanage, or the aged ministers—there are so many things that girls and boys and young women are provoked to do for others.

Not forgetting the biggest thing of all, the thing that missions, home and foreign, is seen doing all the time —telling about Jesus, the Saviour. "That new boy who's moved in next to Green's grocery never went to Sunday school or R.A., or church, where he used to live, we'll get him in here, won't we?" And the R.A. Chapter sets out to win Jack Blake.

"I think Sarah will join the church this morning, Miss Martha. I talked to her last week and she said she would" —and the Y.W.A. girl flushed with joy as she thought of those moments as they walked home from the office talking about the kingdom and its Saviour whom Sarah needed and accepted then and there.

Purpose of Community Missions*

The counselor must never lose sight of the real purpose of community missions—Christ-like living in one's own community; social service with the gospel as its aim and salvation as its motive. Look over your community, see what needs to be done, how much your organization can do according to its size, the age of its membership—then do it. Not all at once and not all alone because community missions committees in a full graded Union should work together, the W.M.S. community missions chairman often committing tasks to the younger organizations. There must be helpfulness between the W.M.S. and its auxiliaries.

"But Mrs. Baratowsky says it's too many people to crowd into her front room now and we just must rent a store building down in West End." The community missions committee was reporting in Y.W.A. on its mission Sunday school. "Don't you think the W.M.S. will rent us a place if we keep on supplying teachers?" And don't you think it would and did because those committees planned how together, because that counselor presented the need to the W.M.S. Similarly the Y.W.A.'s can help in the Good Will Center supplying leaders and helpers regularly there.

Reports of Community Missions

Keeping reports of community missions has always been a "bugbear" to people and yet what have we about Jesus but his record of community missions—healing, helping, talking, making life happy, abundant? We will do our community missions in an organized way and re-

*See *Guide for Community Missions*, by Una Roberts Lawrence and Kate T. Davis; price, 25 cents.

port about it, lest in our busy whirl we do nothing for him, lest we forget to "Follow with reverent steps the great example of him who went about doing good." Instead of reporting individual deeds, report on the kinds of community service given and the number of young people who shared in the doing. Do not hesitate to report the work really directed by the committee in order that others seeing may glorify God.

E. Stewardship

But the provoking program is not done when it has provoked to prayer and service, it provokes also to stewardship. If Southern Baptists are not ready for post-war opportunities in other lands, are not keeping up with present needs in countries where work is uninterrupted and in mission sections of our own U.S.A., why not? "Dollars and cents." Someone must teach the dollars to have more sense. The provoking program puts purpose in the purse. Tithing and stewardship are taught from the pulpit, are urged to be practiced because they are right and honest but show what the money does when released from selfish fingers to unselfish action and watch your young people give. There is no more effective way of curbing the extravagance of young people (or old) than to show them the jolly fun of being extravagant in the early meaning of the word, wandering around over the world. What joy to have some brick in the girls' school in Japan; what joy to put the X-ray into that hospital in China; what joy to build a new chapel away in a new station in Africa; what joy to send an evangelist into South America for those people who plead for a missionary, to open a new center in a foreign section and send a missionary to the In-

dians. Why it's worth tithing then, going without candy and cones, and unnecessary clothes and it's worth asking mother and dad to tithe too; missions will "teach their dollars to have more sense." Members of W.M.U. organizations must know the Co-operative Program so well that they see all those vital activities behind the program, that they see faces behind the figures. The provoking program must provoke to generous giving to the denominational program for spreading the gospel; test your program's efficiency by its tangible results, remembering that the amount kept back and spent luxuriously, squandered, is to be considered not simply the amount actually given. Your Sunbeam Band may not have much money, your G.A., your R.A. may not have much money to give, your Y.W.A. may be made up of girls and young women with limited allowance or salary, but the counselor and the finance committee will know the habits of the members so well that they can tell whether the provoking program is really a success or whether it falls down when it should cash in.

F. Counselor's Preparation for the Program

That provoking program, if it is to do all this and more besides must provoke you to earnest prayer for it. It is no casual thing, the program may not be dashed into breathlessly by a counselor who scarcely knows what it is about. This may be the program that will make Donald say to Donald (and you never know it), "Yes I'll do that. I'll go and be the missionary to those people when I get big." That program may provoke superficial Dorothy to promise sensitive Dorothy, "I'll pray more, if prayer really does help that missionary. God will help me, too. I shall read my Bible and pray more."

Or that may be the very program that makes Miss Arnold go home and check up her account and straighten out her tithe and make her offering beyond the tithe—you can't risk it, that program, each program demands your best of thoughtful, prayerful preparation—that blessedly powerful provoking program, aren't you glad, grateful that you are a counselor and have something to do with so potential a factor as the provoking program?

Chapter VI

SEEING AROUND THE WORLD

"Look," said Jesus, "Lift up your eyes and look out on the fields." You have looked and seen or you wouldn't be counselor and so you are to give to other eyes that vision of people wanting, needing, dying without a Saviour. These good eyes of missions, m-I-s-s-I-o-n-s, are waiting to show children and young people the world, this shrinking world, so small that one girdles it with a message in eighty seconds, one whispers across the Atlantic or crosses it in a non-stop flight. How long will it take to girdle the world with friendliness, to show to all "Jesus Saves," to lift all nations to the cross of Christ? That depends on how real you as counselor make the world needs to your members, on how you help them to really see around the world.

A. Use of Pictures

"Look," said Jesus, so you take your pictures and go to the Sunbeam Band and say, "Look, here is Maria; she's a little girl of Mexico. She plays, she laughs, she loves, she eats, she sleeps just as you do, but she hasn't any school, she hasn't any doctor if she gets sick, worse than that, she has never seen a Bible and she has never heard of Jesus. She doesn't know he loves her." You don't do it as quickly as that and you do not stop with one telling but constantly you are saying, "Look, look,

the world's people, look, look, shall we not tell them about Jesus too?"

There are picture sheets and picture stories in series that include practically every land, which you can order from the Foreign Mission Board to supplement the stories and pictures you glean from *World Comrades, Ambassador Life, Royal Service, The Window of Y.W.A.*, etc. Nor will you stop with these magazines when *Asia* and *National Geographic* and *World Outlook* and others invite you. Perhaps you do not subscribe to them all, perhaps the W.M.S. simply cannot supply your auxiliary with these or other similar current magazines but probably somebody would lend them to you if that somebody knew you needed them to help you echo Jesus' words. "Look," nobody grows too old to look at pictures nowadays, so use pictures in any W. M. U. auxiliary from time to time to actually visualize those other children, boys and girls and young women. Clip pictures from any source available and save them for the coming need. Several big envelopes marked for different countries will make a useful file.

Remember that the pictures bring out the difference in appearance but the heart acts, the mind thinks, the soul yearns, the body grows tired—in every way like that the people are the same the world over, but oh, those cruel differences that we are to change.

Use of Maps

"Look," said Jesus. Let the counselor show the maps of the world that the fields may be correctly in mind. It will be impossible to really see around the world without maps. They need not be the most expensive maps

listed in the catalogue. With brown paper and crayon a boy or girl or young woman can produce splendid maps, ones that personally will be more appreciated, because "I put Rio de Janeiro right there, it's where our Publishing House is." "Well, I wrote Nigeria over here in Africa and there aren't nearly enough missionaries for all that space." "You will find our mission posts in South America marked by red stars, Miss Holland did that for us." There is a personal interest in the map that helps people see the persons who must live on those colored splotches.

"The map is not a map to me,
But mountains, rivers, cities, sea;
People sad and people gay,
Little children at their play,
Folks with feelings like my own,
And some place they call their home.
Their skin may black or yellow be,
Yet brothers and sisters are all to me,
Members of God's great family."

"If Christ with his bleeding hand has traced on your heart a chart of humanity," as Dr. McLean has said, it will not be hard for you to say "Look, look." Maps are fascinating things with their colored bits to indicate different countries. Who was the boy who traveled around the world and came back to say, "I never saw a single boundary?" You will be the wise counselor who shows that "God both made of one blood" and Christ, "has broken down the barrier wall of partition." Boys and girls in school are studying geography, working out projects that show the products of the lands, their topography, the customs of the people. Attach to this school knowledge the religious conditions of these people. Show how we are indebted to them for so much of food and

clothing, of the things that make up life; yet more than that "To Greeks and to barbarians, to the cultured and to uncultured, 'I have a debt to discharge,' " the debt of telling of Jesus' death on Calvary, a debt that grows out of grateful love to him. "Look," know the actual millions waiting. Gather vital statistics and keep them posted before the eye that they may be engraved on the heart.

"There is one person in the world who has not heard of Jesus for every minute since the Star shone over Judean hills and the angels sang, 'Peace, Good-will.' "

"Look," see them there on the map in Africa, in South America, in Japan, in China, in Europe, in America—the lands where Southern Baptists are trying to tell about Jesus wno came for the world. Know the number in population, their habits, their worship, know all you can about them from every source.

Individual maps may be made in connection with certain programs or in mission study weeks. Use crayon or clay or plastecine, or a starch and salt mixture but into the outline and topography mould the consciousness of people who die without Jesus. Use the blackboard for outline maps or special points of interest or emphasis. The sand table is especially useful for Sunbeams, use it.

Mission Study Classes

Pictures and maps will help in each regular program, but there will be mission study classes that by their intensive concentration on one country just demand such equipment. Then all the members will gladly help in bringing pictures, in building up a big map "like we have in school for products, but in G.A. (R.A. and Y.W.A.)

for people." You don't know how to do it? Wouldn't you dare ask the school teacher? "For Jesus' sake," you would. Perhaps it would be your chance to say to her, "Look, look," too. Certain it is she would suggest ways and means and so will the member who "knows how we do it in school." Don't be afraid to use things—queer, humble things like paste and scissors, stones and sticks, paper dolls, or ten-cent store ones; if it makes China, or Japan or any other country or section real, it is worth the time and the trouble, for we must help young people to really see around the world.

What Book Shall I Teach?

Perhaps you never have taught a mission study book and you scarcely know how or where to begin. There are the required books listed on the Y.W.A. study course; there are the Manuals for G.A.'s and R.A.'s; but this time you want a home mission study, a foreign mission study. You are going to use each just before the Week of Prayer; that is fine. But you won't forget that summertime offers splendid free moments that may well be used for seeing around the world,—morning hours as well as afternoon ones. But the book? Ask your state leader, watch the state paper, see the reviews of new books in your missionary magazines; keep up to date as you can, but just because a book has been off the press several years is no sign it is old. Think of the nature of the book—a book of biographical sketches like, "The King's Own," history, will always be ready for use, just bring conditions in those lands whose pioneers' lives are told so skilfully, up to date by using the current Foreign Mission Board report. But a book descriptive of conditions

of a country passes out of usefulness for conditions change as time passes by.

If your organization is a G.A. and the girls never have read "Ann of Ava," use it. No girl should have that left out of her reading. It can even be circulated among Y.W.A.'s for home reading though it scarcely would be difficult enough for Y.W.A. study work. One Intermediate G.A. keeps "Ann of Ava," passing about to the new girls as they join and its fly-leaf carries the signatures of girls who have read it and grown up and gone to college carrying still a glow for missions that "Ann of Ava" passed to them. The Life of Miss Lottie Moon can be used in the same way. Y.W.A.'s will find it useful as a study book too.

There are other biographies for girls and for boys—series of them—Carey, The Moffats, Livingstone the Pathfinder, Judson the Pioneer, Mackay of Uganda, Lottie Moon. Look at your mission book catalogue from the Baptist Book Store or the State headquarters. There are collections of short life sketches other than "The King's Own," which is particularly about Southern Baptist pioneers—"Blazing New Trails," "Strangers No Longer," "The Eagle Books," and so on. There are collections of stories about children of the homeland—"Just around the Corner Tales," "Next Door Neighbors," and children of other lands in graded missionary stories by Margaret Applegarth, and many others. There are books of mission information suited to study by all ages and by groups of widely varied interests. Y.W.A.'s will want to study current mission books, home and foreign, to find their places in the world. Grace McBride Y.W.A.'s will like "Tales of a Waste-Basket Surgeon." There is a book for your particular need, find it—your state

leader will help if you will write her a card describing your need.

Finding a Teacher

But having decided on the book, what next? Who will teach the study class? Not necessarily the counselor. She may if you wish and think wise, but perhaps someone else will do it, will have more time to prepare, will make a change for the members, just perhaps you can pick someone who can do it beautifully and from that experience will date her own vital mission interest. Sometimes the members will do the teaching, each taking a different chapter to study hard on, perhaps it will be well to have the book a center of discussion, all studying it and all ready to "talk it over." Why not let the R.A., G.A., or Y.W.A. mission study committee decide about who will teach? Perhaps the pastor will do it for the R.A.'s if a committee from them visits him, perhaps students just out of college would. Select the best person possible. If you are "it," you want to be busy getting ready.

You'll need to know more than is in the book which you hope many will buy and have in their hands. Of course Sunbeam Band mission study will be a series of stories with accompanying handwork. You will tell a story one day, and the next for review they will tell it back to you—in action, or with one Sunbeam starting, another continuing and so on, or perhaps one telling straight through. Use any method by which you may review and help them fix the facts while you make sure they have learned something and are entitled to certificate or seal. Usually the mission study book has a Leaflet for

Leaders: How to use. It costs fifteen cents but you will be fifteen times grateful for the suggestions it brings you by which you can make missions real. Say that you have decided to use a biographical collection—then you will find longer complete biographies of the missionaries whose lives are briefly sketched in your selected text. You must have more knowledge than that immediately at hand for the class. Or it is a book about a certain country, then the bibliography in the back will give a list of other books that are on the same country and will help you really to know it, be saturated with its atmosphere, its need, its life calling out for real life, true, abundant. But you are saying in dismay, "Buy all those books?" Well, probably not, few of us could afford to buy all those books but we could buy one or two. And haven't you a public library? "Yes," you say, "but it doesn't have mission books." But it does have books of travel and history and encyclopedias, and magazines with a Poole's index, and why might not the librarian get a couple of books you wanted? And if you have no library, the state university has a library, wouldn't it send you books? There must be an extension part to the city library not many miles away and just for the postage you could have several books. Wouldn't it be worth the little bother to help young people really "look upon the fields they are white, ready to harvest." If you truly want to you can find material, much, more than you will really use, but you need that reserve of knowledge inside of yourself. It is that feeling that "there is more than I can tell," that makes for enthusiastic telling of what you do tell, that enthuiasm that is catching and makes mission study fascinating to boys and girls, to young women—to everybody.

Conducting the Study

Naturally you do not want to do all the telling to G.A.'s and R.A.'s and Y.W.A.'s. They are accustomed to assignments at school and mission study takes on new dignity when it breaks out with assignments, not too many, not too long, but one or two for each meeting. There is a zest about "getting mine as good as John's" you know. The assignment may be a list of products of a country, a series of historical events in which that other nation and ours have been related, the story of a mission incident, the finding of a picture, making a house typical of houses "over there"—endless things you may ask them to do that they may know the class is really what they make it. Sitting around a table helps that possessive feeling and gives opportunity to use the clay map or do some handwork and subtracts the staid feeling of "meeting," multiplying instead the acute interest of finding out.

Notebook work is a wise part of interesting mission study for facts brought in by another will be jotted down there; or some theme out of the study developed with pictures and facts in careful form. A display of notebooks at the close of the study will be beneficial in many ways. Scrap-books are often cherished for years, holding pictures of missionaries who some day are met by eager grown-up young people still remembering the early picture. Assignments for Business Y.W.A.'s or nurses would have to be carefully made for their time is limited indeed and they do well to get to the study class, yet they do want to help and some will volunteer to do this or that, or others will feel that they can, too, if asked. Use them as much as possible, surely. Be sure to have time

for questions and answers, for remarks that anyone wishes to make.

History, geography, literature, trade relationships, all contribute grist for the mission study class mill, use them all much. Frequently some member of the class has an interesting contact with the country about which you study—a sailor uncle, a letter from a missionary mail friend, a curio that someone sent. Don't overlook any little thing that would make that other country, that mission personality, real and alive to your class.

Time of Class

Sometimes a Y.W.A. finds it best to study the book individually and come together for Saturday evening to discuss it in summary and take the examination. Supper served by W.M.S. or brought informally by the girls gives free moments of fellowship in the midst of the study discussion. The intensive method of studying a whole book in consecutive hours is not the best, usually, but if it is the best arrangement that can be made, do it that way. Often meeting every afternoon for a week or every other afternoon for two weeks is good for Sunbeams, G.A.'s and R.A.'s, or an all-day study class with picnic at noon pleases G.A.'s and R.A.'s on Saturday. Spreading a study book out at a once-a-month mission study meeting grows tedious and frequently interest lags. More and more churches are entering into the plan of church schools of missions which was first promoted by the W.M.U. and this will take care of at least one mission study for all grades of young people. The week of study will whet appetite for more study books in the organization later, too.

Examinations

And the examination! With books closed! "They'll never do it." But they do it in school all the time and if they are not as respectful of mission knowledge you give an inferiority complex and the G.A.'s, Y.W.A.'s and R.A.'s, even the Sunbeams catch it and think "Oh, well, we don't have to pay attention, we can open our books and see." Examinations are to crystallize and summarize, to leave a really sorted out deposit of information in the mind. A goal of 100 per cent enrolled in class, 100 per cent handing in papers will usually win the victory. Some books contain suggested questions, some state headquarters send out questions, for other books you will make your own. In either case do not use just catch questions but ones that will be worth answering, ones that are thoughtful and thought-provoking.

Awards

Be careful to send correct lists to your state leader for the awards. Write carefully the name of the book and the name of the one for whom award is needed. Indicate whether certificate and seal or just seal is needed. Y. W.A.'s especially want to finish up one course and receive the official seal and then add graduate small seals in the rest of the space. There are the stamps awarded for books read by individuals and these will help keep the librarian busy.

Result in Mission Study

Mission study is drudgery? Just listen: "I couldn't get Alice interested in G.A. until they started the mis-

sion study class but since then she's sold on G.A." "Our R.A. Chapter was crazy about that mission study book. Couldn't we have it go on another week?" "All of us boys have decided we're going to be like Livingstone when we grow up." And one Y.W.A. girl wrote on her examination paper, "No week ever meant so much to me. I love Jesus more, and the world, and I'm going to be a better Christian." Wasn't it worthwhile to have those mission study classes? And isn't it valuable in Sunbeam Bands, too, when a child says, "That week we had all the stories—can't we do that way again?"

"Lift up your eyes and look," look for the time and the book and the teacher even if you find her as you look in the mirror—"lift up your eyes and look on the fields, they are white, ready to harvest."

Busy Mission Study Committee

The Mission Study Committee will be busy recommending the books, the teachers, the time, making due announcements. It will call on pastor and publicity committees to help. It will ask W.M.S. or a Y.W.A. committee to arrange for supper for Y.W.A.'s if that seems best. The Social or Room Committee will be stirred to help create atmosphere with curios, and so forth. The Mission Study Committee will be busy in preparation and afterwards until awards are finally presented and then it will be time for another book.

II. The Story Helps Everyone to See

What was it that first interested you in missions? Was it the story of one great Man who said to a group of people who loved him, "Go ye into all the world and preach the gospel?" Or was it that gospel story itself that

came so beautifully into your heart, it said, "go tell"? Perhaps it was the story of a missionary on a tedious journey through mud and rain in a creaking ox-cart to a group of people who had waited years to have someone come to tell about the whole Bible, a strange book from which they had only three treasured pages which made them hungry to know more. Perhaps it was the story of the beautiful Ann Hasseltine Judson, alone in India with adventures and trials more than enough but strength from our Father to bear them all.

Maybe it was not these stories but another, but it was a story that first made you really want to know about this big enterprise which we call missions, wasn't it? Missions provides more good stories, thrilling stories, exciting stories, stories pulsing with life than most anything else can, for here are stories of travel, stories of adventure, stories of varied or of routine daily life, stories of other lands, stories of America, stories of the way boys and girls and men and women have helped missions while they stayed at home, stories of the change that Jesus Christ makes in people when they know him—innumerable stories—and when the members of your young people's organization question "Is it true?" you can answer honestly, "Yes." Choice stories these of action, of deeds, of heroes and heroines, of other children, of characters growing like Christ and "true." Every child loves the true story. His own frank nature likes that straightforward, courageous appeal of truth. Yes, the story is a mission prize and the leader must prize the story and use it. "But I can't tell a story." G. Stanley Hall said, "Of the things a teacher should know how to do the most important, without any exception, is to be able to tell a story."

Once upon a time there was a little girl and her mother said, "Lois, please come and tie baby sister's bonnet strings in a nice bow." Now Lois liked to see little sister's perky ribbon bows so crisp, so even, but she never had tied one herself. She was a little bit busy just that moment, too.

"O mother, I can't," she answered.

"But come, Lois, and try."

Lois tried. "I can't, mother, it doesn't look nice." And it really was crumpled a little and one end was a trifle too long and the other too short.

"Try, try again," said mother.

She did and she tied it as nicely as mother could have done it herself.

"I can't tell a story."

"Try, try again."

You may bungle it a little bit at first, some parts may be out of proportion, the end may come too soon or wait too long but "Try, try again" and it will be a lovely story and in the meantime missions will be growing in interest from the viewpoint of those who listen.

Beginning the Story

There are certain general principles about telling a story that will be helpful for you to keep in mind. Begin in an interesting, bright fashion, not a long explanation, a wordy description, begin with real action that proceeds in quick succession of happenings toward the climax. Sometimes a bit of dialogue makes a nice beginning; the introduction of the main character of the story is a good starting point; "once upon a time," "away over the ocean in," "one day when Robert" have a heard-

before-but-worth-hearing-again sound that calls the attention to the storyteller.

Use of Familiar Phrases in the Story

There is a charm about familiar phrases that children like; grown-ups enjoy feeling that they are hearing something they really did know a little bit about, too. Whenever it is possible repetition adds to the story. In the "Three Bears" and "Jack and the Bean Stalk" and other such old stand-bys use is made of this fondness for hearing again a pleasant combination of sounds and words. Frequently mission stories offer a chance to employ it also. A familiar hymn may be quoted, a verse of Scripture used several times, the same descriptive phrase about the Chinese girl or Japanese boy given again.

Unity in the Story

Try hard not to forget any detail necessary to the story. Don't find yourself under the necessity of saying, "Oh, I forgot to say that Ching Han's uncle was a Christian and so;" put in the facts about relatives or home conditions or interests of the hero or heroine before they are needed for advancing the story. But if you do forget something try to fix it without saying, "Oh, I forgot," interpolations like that hold up the story and it is the activity that really keeps the interest. Don't wander off into little by-paths from the story either, inviting as they may look with a tempting bit to tell about Oh Fan's sister who really has her own story, or Mon Kam's brother who should have his story another day, or Cornelius Stradovsky's mother whose story belongs to her, not to Cornelius with his own problems. By-paths are

not for the storyteller, she must press on to the goal of a proper ending through the incidents she has to relate, setting forth one truth, one chain of events connected with one main character, one ideal, always one, whatever the story's purpose is. That makes the unity of the story and the demands of unity are never to be neglected. Better two distinct, separate stories than three-fourths of a story resulting from getting two tangled together.

Conversation in the Story

In telling the story cultivate using direct discourse. Instead of saying, "Cheng Han told her missionary teacher that her mother would not let her—" isn't it better to tell it right out in all its sad patheticness, "O Honorable Teacher, my mother will not let me come again!" Cheng Han cried. Just at first it may be a little embarrassing to give somebody's actual words but pretty soon you will be used to it and the vitality and keenness of interest added to your stories will be worth the effort.

There are other words besides "said" to use at the close or beginning of the quotation. Likely you will be using a qualifying adverb if you say "said" in order to indicate how he or she did that saying. Then why not just put that modifier into the exact verb selected? "Cried," "exclaimed," "wept," "whispered," "murmured," "shouted," etc.

It does take a little more thought, more discrimination, but again the "more" is quite worthwhile. Verbs always get people farther than nouns or adjectives and adverbs and a story wants to get somewhere.

Bible Stories Used

As leader you will need to tell Bible stories frequently and their preparation will add much to your own knowledge of the Bible. Although the action is the main attractiveness and the part that will be most remembered, be sure to put a correct setting to the story you take out of the Scriptures. Some great storytellers have elaborated on Bible incidents to make beautiful stories of some length. You will probably have no need for this long development but often you will give the conditions under which the story was enacted, a touch of description of character involved, and you need to know something of dress, habits and geography in order to be accurate, to give the correct interpretation to the story action. The Scriptures give accounts in broad statements, but there are natural details that you may add which will make the Bible more real and meaningful to your hearers.

Purpose of the Particular Story

Naturally a mission story is told in order to picture the conditions in foreign lands or sections of our home country, and information must be imparted through it. Always the deeds of characters can show conditions and some descriptions and explanations be done away with through the very actions themselves. Contrast with our own sheltered home conditions will be one of the best means of making those non-Christian conditions known, so the story should incorporate things with which the listeners are familiar. Dress and eating customs, home life, church, school opportunities, care when sick—these things children know about themselves and to that knowl-

edge may be added by comparison and contrast that which they are to come to know about other children of the world.

Many of the stories you will wish to use are biographical in nature, hero tales. A whole life history will be too long for the usual meeting time but natural dividing places will be found. A single incident out of a missionary's life to show answered prayer, another to show great courage, another ingenuity in surmounting difficulties, another complete self-sacrifice, another humble service, can be easily selected from a biography of Matthew T. Yates, Lottie Moon or others. Do not tell what truth or estimable characteristic you have in mind to hold up to your hearers through the story to be told; if you tell it well, they will feel and know the deep lesson from that life. If you do not tell it well, just announcing the moral will not make the story tell it after all.

Sometimes your story will be especially to create a desire to give. You will tell of some one child's plight because "no room" in school or hospital, of Eleanor's gift of precious money she had saved as it turned into missionaries telling people in Africa about Jesus, the one thought will be to show how the small amount became a chance for another. You will not need to say "You see what you could do with your money," the story has told it for you. Especially at Co-operative Program pledge-making time and at the weeks of special prayer and offerings you will want giving stories. Girls and boys should be impregnated with the idea that if they cannot go in person to tell the world of Jesus they can go in their gifts, small now but to be large as they enter into business with God as their partner, receiving his full share of the salary or income.

Or again you are wishing your G.A.'s and R.A.'s would be more zealous in their praying, in living up to their ideals of "Abiding in Him" and "Orders for the Day." It is not necessary to talk a gentle lecture on the need our missionaries feel for our prayer, nor prayer, a means of going, but if you will tell the story of J. Hudson Taylor's praying for gifts in large amounts so that the expense of bookkeeping and heavy postage for many thank you's need not be deducted from the amount needed, if you will tell the story of the answer to that prayer, boys and girls will see and pray. Or the stories that come from David Livingstone's African experiences, or from our very own missionaries as in *World Comrades, Royal Service, The Window of Y.W.A.*, they thank us for the answers they receive to the prayers others pray, young people will know and pray. Your own assurance, as you tell the story, the reality of it all that comes through the story, awakens a ready "I can pray" answer in their hearts.

Stories That Carry a Call to "Go"

Always in the leader's thinking is the hope that boys and girls will be led to "go" actually. Stories are to inform of the needs of conditions that call, stories are taken from lives of missionaries to build up this or that characteristic but there are those stories, too, from "Basil Lee Lockett, Beloved Physician," "Pioneering for Jesus," from the record of some missionary's determination and surrender to go, that one hears and at the end finds a heart going on with quicker beat as it repeats, "I too could go, I too could go."

Oh, the possibilities of stories! The greater possibilities of stories well told.

Suiting the Story to the Age of the Listeners

The story should suit the age of the particular group which listens. Simple happenings told in simple words suit the little tots, who are interested in the running narrative, the "what happens next?" Then more complex stories, involving character-building purposes, the stories that thrill with the person of the hero or heroine really are more forceful than just the eagerness of somebody's doing something. Later use the stories that set forth still nobler characteristics, that challenge loudly to the heroic, that clamor for a place in the consideration "when I grow up I'll be like—," stories that see people in action but people who act for the sake of principles greater far than people. Yes, the story must suit the variation and gradation of interest but today with books of mission biography or sketch carefully advertised for children of certain ages, with stories ready in *World Comrades* and *Ambassador Life,* obviously some more simple than others, the difficulty of selection is being reduced.

Making the Story Really Yours

The problem is mainly that of retelling the story. The story must become yours before you can give it to anyone else. Read it over, then think it all through, then read it over again and again, tell it to yourself. Enter into it, feel as the characters felt, live over their actions with them, see their needs or their happiness and as you in your own heart share in the story with the characters you will be able to tell it because it is a part of you. Then the hearers will be interested indeed, for your own heart interest will be carried to them, contagiously as the flu, except with results that grow in healthful desire to

know more and more of missions, since this that thrills and fills you is missions. The lack of interest, the indifference to missions follows a feeling of vague unreality about it all, stories make missions real.

Hints By-the-Way

There are some little "tricks of the trade" that may help. Be sure that all can see you as you tell the story, don't be hid behind a post or behind your own best hat. No matter how becoming it is, if it shades your face and your expression will be lost to the children, just take it off. Don't hide behind big words for the little folks. Remember their vocabulary, stay well within the limit, enlarging its bounds as you tell stories to boys and girls who have enlarged their word friends, too.

There is something cozy and comfortable about being close together in a circle for any story but since these are mission stories to girdle the world with friendliness so much the nicer is the circle, unbroken and round as the circle of the knowledge of Jesus Christ is to be some day. Don't stop in the middle of a sentence to let the hearers guess anything or answer a question you have stuck in. You may get some clever answers but more than likely you will be thrown off the line of thought in mind, certainly you have let yourself stop being the center for that story and the impact is weakened. Go through with the story. Then ask your questions in review when it is the children's time to do the telling.

The Master's Example

Do not fear to try to be a real teller of stories. The Master will bless your earnest effort to do it well for him.

He was really the Master Storyteller as you will realize if you read the parables just to know the stories. Direct discourse, action, brevity, but details concisely given, purpose in the story itself not a tacked on moral, a promising beginning and a clear cut ending—all of the machinery of good stories you find as you listen to the Master tell his stories. Reading his matchless stories, reading many of the stories given us by those whom we consider classic storytellers will develop ability to tell stories well for his cause; it is all a part of "Look, Look—the fields."

Chapter VII

ODDS AND ENDS YOU HAVE WONDERED ABOUT

Posters

It is not necessary to be a talented artist to make effective posters, just do your best with crayolas or paints, ruler, paste, scissors, piles of magazines to provide pictures. There are suggestions for announcement posters in most of the auxiliary programs; these may prove helpful or you may have some better original idea. Use posters to present missionary facts and auxiliary ideals as well as to announce missionary meetings. Simple posters with little wording are, as a rule, the most impressive. Notice the colors that show up at a distance in daytime and under electric light and use those that give the best display. Notice the signboards along the roads and sidewalks, follow those principles of clear clean-cut presentation. Have an advantageous place for putting up the posters; do not let them hang around bedraggled but take them down when their message has been delivered.

Jeanette Perkins has prepared a book on poster-making for the novice; it is *The Amateur Poster Maker*, price, $1.00. Order through your state book store.

Be a Clipper

A set of envelopes labeled for our different fields of missionary endeavor, for different types of service as medical, educational, with some for classified subjects like prayer, personal service, stewardship, will be of inestimable value. Clip bits from newspapers, magazines, slip into the envelopes—there they are when you or the program committee need them. You can use the envelopes that *World Comrades, The Window of Y.W.A.*, and *Royal Service* are delivered in for your clippings and file the magazines for reference after reading them.

The Y.W.A. Camp at Ridgecrest

Yes, it comes in June. The date varies slightly annually but announcement is made in *The Window of Y.W.A.* in ample time. Watch for it. Have your Y.W.A. girls receive that inspiration. Some women's missionary societies have realized the permanent value of Ridgecrest camp and contribute to the expense of Y.W.A. representatives. This is a fine piece of fostering.

Get Names Correct

A bit of thought will prevent mistakes. A Woman's Missionary Society is not a Woman's Missionary Union. The term Woman's Missionary Union includes the young people's missionary education organizations.

A Royal Ambassador Chapter is not a Royal Ambassador band but a Chapter. We have Sunbeam Bands and Girls' Auxiliaries and Royal Ambassador Chapters.

Why a Missionary Library?

Be sure to have a missionary library. It may begin as a small affair but let it grow as rapidly as possible. Biographies and stories of missions will not be purchased in all homes and boys and girls can be encouraged to read them if in the library. They will be needed in working on Forward Steps and Ranking System. The library will be a store of material for programs and mission study class use also. Curios may be added to the library shelves. Let it be kept in excellent order by the library committee with careful checking of books taken out and returned. There are books galore. Get a catalogue of mission books from your state Baptist Book Store, watch the book reviews in *Royal Service, The Window of Y.W.A., World Comrades, Ambassador Life, The Commission, Southern Baptist Home Missions,* and state papers; write to your state book depository for their lists of mission books. Build up a mission library that will set the world on your book shelves and make it known and loved by your young people.

Focus Weeks

For several years, Woman's Missionary Union has promoted a special week of publicity, appraisal, activity, for each of the young people's organizations. The dates are given annually in the W.M.U. Year Book and plans are set forth in the magazines, through state papers and communications from state W.M.U. secretaries. This observance of these Focus Weeks is of much value in the church life.

Supplies

The counselor will see the organization manual for the prices of pins, pennants, insignia for Ranks and Forward Steps, Y.W.A. posters, Standard of Excellence, wall charts, etc.

Please keep in mind always the fact that free literature is distributed through the state headquarters and the priced supplies are to be ordered from the W.M.U. Literature Department.*

Promotion

A happy, dignified Promotion Service should be held each year, in the fall or when the year changes. Promotion certificates with very attractive designs are sent free of charge upon request by your state young people's leader. These are provided for Sunbeam members promoted to G.A. and R.A., G.A. members promoted to Y.W.A. It is hoped that the marriage license will be a sign for the promotion of Miss Y.W.A. into Mrs. W.M.S. member, or the Business Women's Circle will welcome her after she is twenty-five. The promotion exercises should be of such a nature as to show what has been done and learned in the various organizations and give proof of welcome in the more advanced organization. Some states have a promotion exercise outline program which is sent on request. The magazines publish timely suggestions.

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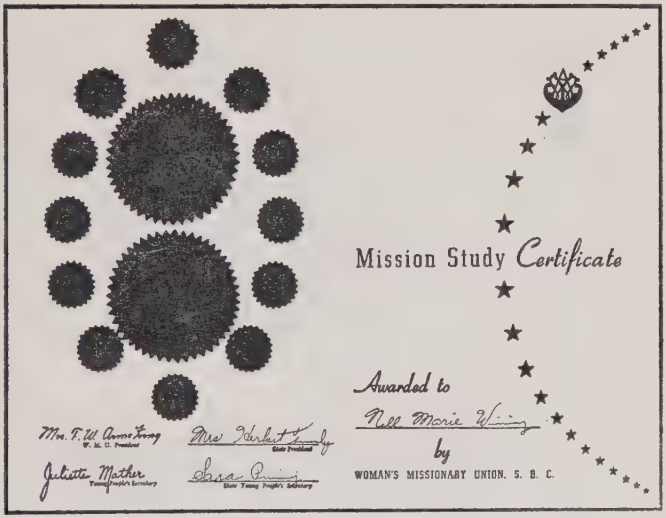
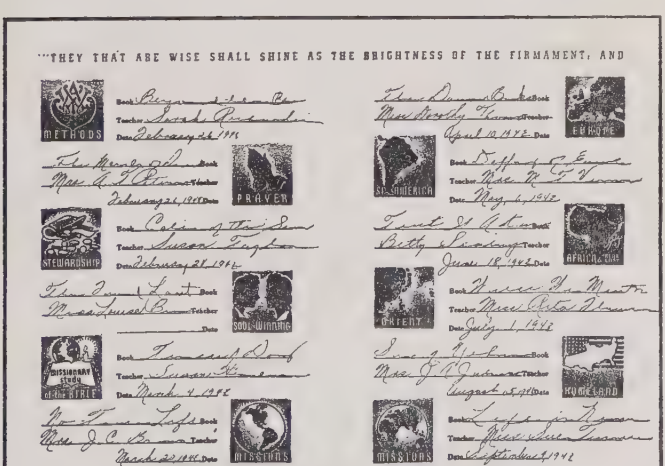
*1111 Comer Bldg., Birmingham, Ala.

SUNBEAM MISSION STUDY CERTIFICATE
A similar certificate is issued to Junior R.A. or Junior G.A.

INTERMEDIATE R.A. MISSION STUDY CERTIFICATE

A similar certificate is issued to Intermediate G.A.





Y.W.A. MISSION STUDY CERTIFICATE

G.A. PROMOTION CERTIFICATE

A similar certificate is issued to R.A.

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The Story of Missions—White.
The Bible and Missions—Montgomery.
The Bible—A Missionary Message—Carver.

CHAPTER II

Following in His Train—Cox.
To Be Continued—Thomas.
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CHAPTER III

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Sunday School Manual—Southern Baptist Convention.
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CHAPTER IV

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Missionary Education of the Home and School—Diffendorfer.
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